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COMPLEAT

MASTERPIECE,

In THREE PARTS:

Displaying the Secrets of Nature
in the Generation of Man.

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Sections, rendering it far more useful
and easy than any yet extant.

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TREASURE of HEALTH;

OR, THE

FAMILY PHYSICIAN:

Being Choice and Approved Remedies for
all the several Distempers incident to
Human Bodies.

The Twenty-Ninth Edition.

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TO THE
READER.

TO tell thee, that Aristotle, the learned Author of this Book, was generally reported to be the most knowing Philosopher in the World, is no more than what every intelligent Person already knows: Nor can any think otherwise, who will give themselves the Leisure to consider that he was the Scholar of Plato (who was in his Time the only reputed Philosopher for Wisdom) and under whom Aristotle profited so much, that he was chosen by King Philip of Macedon, as the most worthy and proper Person in his Dominions, to be Tutor to his Son Alexander, by whose wise Precepts and Instructions, Alexander became Master of so great Wisdom, Judgment, Prowess, and Magnanimity, that he justly obtained the Title of the Great. And Alexander himself was so sensible of the Advantage he received by the Instructions of so great a Stagirite (for so Aristotle was called from the Country of Stagira where he was born) that he affirmed that he was more beholden to his Tutor Aristotle for the Cultivation of his Mind, than to Philip his Father for the Kingdom of Macedon.

Now though Aristotle applied himself universally to the Investigation of all the Secrets of Nature, and for that obtained an universal Fame, yet that which he was pleased in a more especial and peculiar Manner, to bring into a fuller and more true Light, was the unfolding of the Secrets of Nature, with respect to the Generation of Man. This he styled his MASTER PIECE; and in this he has made so thorough a Search, that he has, as it were, turned Nature inside out.

Now let any think these Things to be below the Study of so great a Philosopher, since the divine Records assure us, that it has been the Study of divers illustrious Persons, equally renowned for Wisdom and Goodness, among whom I may well reckon Job, the greatest Man of all Secrets of Nature, has made it sufficiently eviaent, by that excellent Philosophical Account he gives of the Generation of Men in the Tenth Chapter of that Book which bears his Name, where he says, Thine Hands have made me, and fashioned me together round about: Thou hast clothed me with Skin and Flesh, and hast fenced me with Bones and Sinews. Another Instance of illustrious Persons that have studied the Secrets of Nature in the Generation of Man, is that of one, the greatest as well as the best Kings of Israel, I mean King David, so great a Prince, that he may be said to have not only laid the Foundation, but also to have settled the Hebrew Monarchy; and his Piety was superior to his Power, being peculiarly styled a Man after God's own Heart: Let us hear what this Man says to the Secrets of Nature, in his Divine Soliloques to his Creator, Psal. cxxxix. 13, 14, &c. Thou hast covered me in my Mother's Womb: I will praise thee, for I am fearfully and wonderfully made; marvellous are thy Works, and that my Soul knoweth right well. My Substance was not hid from thee, when I was made in Secret, and curiously wrought in the lowest Parts of the Earth. Thine Eye did see my Substances yet being imperfect, and in thy Book also my Members are written, which in Continuance were fashioned, when as yet there was none of them.

Now let the forequoted words of Holy Job, and those last of King David, be put together, and I will make no Scruple to affirm, That they make up the most accurate System of Philosophy, respecting the Generation of Man, that has ever yet been written.

And why should not the Mysteries of Nature, in the Generation of Man, be without Blame enquired into, since so great a Tribute of Praise redounds from hence unto the God

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P R E F A C E.

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of Nature? The more we know of whose Works, the more our Heart will be engaged to Praise him, as we see in the Instance of David before us; I will praise thee, says he, for I am fearfully and wonderfully made: And then he breaks out into this Exclamation, marvellous are thy Works, and that my Soul knoweth right well.

If any should object, That this Knowledge is too often abused by vain and light Persons, who instead of admiring the Wisdom of God in the Secrets of Generation, do only make it their Business to ridicule and set them at naught: I readily grant it, and think it a very great Unhappiness that there should be a Generation of such profligate Persons in the World; but at the same Time do aver, that this is no objection to this Book For shall the Sun be taken out of the Firmament, because its Generating and Life giving Virtue makes noxious Weeds and poisonous Plants, grow and flourish as well as the more salutary and medicinal Herbs, and odoriferous and refreshing Flowers? It is not from the Nature of the Things themselves, but from the vicious Nature of corrupted Men that these Things come to be abused. A harmless Bee will fly into a Garden, and there suck Honey from a Flower, when a Spider, from the venomous Malignity of its Nature, shall extract Poison from thence; so it is not to be attributed to the Book that it is abused by vain and lewd Persons, but to the vicious Nature of those vain and lewd Persons that so abuse it.

But perhaps since Aristotle's Master Piece has already obtained Repute; why at this Time of Day, we come to obtrude it as a new Book upon the World, will be the most material Objection.

To this I answer, First the Translations are alike free for every one to make. But, Secondly, having perused those several Books that go by that Name, I have seen none hitherto extant, exactly agreeing with the Original, either for Manner or Method, which was the principal Motive to me to attempt this Work; in which if those who have had the perusing of it be not very partial in what they have said, I may venture to affirm, that the Accuracy

Accuracy and Care that has been taken of the Translation and the Method in which it is now presented to the World, has not only made it wholly new, but calculated it more for the Reader's Advantage, than any Thing that has hitherto been published of this Nature to the World: So that, in this Book alone, the Reader may satisfy himself that he has the Great Aristotle's Compleat Master Piece

I have one Thing more to acquaint the Reader with before I have done, which is, that having met with a choice Piece of that Prince of Physicians Hippocrates, I could not forbear adding it by Way of Supplement to Aristotle's Master Piece, as being both Men highly eminent in their Generation. For as Aristotle was highly esteemed by Alexander the Great; so that great Prince Artaxerxes had so high a Value for Hippocrates, upon Account of his singular Skill in Physick, that he prefer'd to honour him with the greatest Dignities of the Persian Court, if he would have vouchsafed to have lived there. Hippocrates chose rather to confine himself to a solitary Life, where he might pursue the various Sympathies and Antipathies of Nature, than to enjoy all the Honours of the Persian Court.

In this Treatise, which we call his Family Physician, written most probably for the Use of his own, the Reader will find an invaluable Treasure, to wit, choice and approved Receipts for all the several Distempers incident to human Bodies; so that he need never be at a Loss what to do on any sudden Emergency, but as soon as he knows his Distemper, he may be acquainted with a suitable Remedy.

I have been civil to the Reader in acquainting him with what he shall find in this Treatise; and I have no Need nor no Inclination to court him any farther: For if Men won't know when they are well offered, let their own Necessities instruct them better.

Farewel.



Aristotle's

ARISTOTLE'S Master Piece.

PART I.

Displaying the Secrets of Nature.

Introduc-
tion.

IT is strange to see how Things that are common are slighted for that very Reason, tho' in themselves worthy of the most serious Consideration: And this is the very Case as to the Subject we are now to treat of. What is there more common than the begetting of Children? And yet what is there more wonderful and mysterious than the plastic Power of Nature, by which they are formed? For though there be radicated in the very Nature of all Creatures, a Propension, which leads them to produce the Image of themselves, yet how these Images are produced, after those Propensions are satisfied, is only known to those who trace the secret Meanders of Nature in her private Chambers, those dark Recesses of the Womb, where this Embryo receives Formation. The Original of all which proceeds from the first Command of the great Lord of the Creation *Increase and Multiply*. The natural Inclination and Propension of both Sexes to each other, with the Plastic Power of Nature, is only the Energy of the first Blessing, which to this Day upholds the Species of Mankind in the World.

Now since Philosophy informs us, that *nosce te ipsum* is one of the first Lessons a Man ought to learn, it cannot surely be accounted a useless Piece of Knowledge, for a Man to be acquainted with the Cause of his own Being; or by what secret Power of Nature it was that coagulated Milk (as a Divine Author calls it) came to be transubstantiated into a human Body. The Explanation of this Mystery, and the unfolding the plastic Power of Nature, in the secret Working of Generation, and the Formation of the Seed in the Womb, is the Subject

of

of the following Treatise ; a Subject so necessary to be known by all the Femal Sex, (the Conception or Bearing of Children being what Nature has ordained their Province) that many for want of this Knowledge have perished with the Fruit of their Womb also ; who, had they but understood the Secrets of Generation, which are displayed in this Book, might have been still in the Land of the Living : For the Sake of such, therefore, have I compiled this Treatise, which I shall divide into two Parts ; in each of which I shall observe this Method. In the first Part I shall

First, Shew that Nature has no need to be ashamed of any of her Works, give a particular Description of the Parts or Organs of Generation in Man, and afterwards in Women, and then shew the Use of these Parts in the Act of Coition ; and how apofitely Nature has adapted them to the End for which she has ordained them.

Secondly, I will shew the Prohibition or Restriction, that the Creator of all Things and the Lord of Nature has upon Man, by the Institution of Marriage ; with the Advantage it brings to Mankind.

Thirdly, I shall shew when either Sex may enter into a married State, and be fit to answer the End of the Creation ; &c.

Fourthly, I shall discourse of Virginity, and therein shew what it is, how it is known, by what Means it may be lost, how a Person may know it is so, &c.

In the second Part, which chiefly relates to married Women, and the Preservation of the Fruit of their Womb, for the Propagation of Mankind to the World, I shall shew,

First, What Conception is, what is pre-requisite thereunto, how a Woman may know when she hath conceived, and whether a Boy or Girl.

Secondly, Shew how a Woman that has conceived ought to order herself.

Thirdly, Shew what a Woman ought to do that is near the Time of her Delivery, and how she ought to be assisted.

Fourthly, I shall shew what are the Obstructions of Con-



Conception ; and therein discourse largely about Barrenness, and shew what are the Causes and Cure thereof, both in Men and Women.

Fifthly, Direct Midwives how they shall assist Women in the Time of their Lying in : Bringing severall other material Matters proper to be spoken of under each of these, severall Heads ; which will sufficiently render this Book what *Aristotle* designed it, his Compleat Master Piece.

C H A P. I.

A particular Description of the Parts and Instruments of Generation, both in Men and Women.

THough the Instruments, or Parts of Generation in all Creatures, with respect to their outward Form, are not perhaps the more comely, yet, in Compensation of that, Nature has put upon them a more

S. 1. Of the Instruments of Generation in Men, with a particular Description thereof

abundant and far greater Honour than on other Parts, in that it has ordained them to be the Means by which every Species of Being is continued from one Generation to another. And, therefore, though a Man or Woman were, through the Bounty of Nature, endowed with angelic Countenances, and the most exact Symmetry and Proportion of Parts that concurred together to the making up of a most perfect Beauty, yet, if they were defective in the Instruments of Generation, they would not, for all their Beauty, be acceptable to either the other Sex ; because they would be thereby rendered incapable of Satisfying the natural Propensions which every one find in themselves. And this methinks should be sufficient to shew the great Honour Nature has put upon them. And, therefore, since it is our Duty to be acquainted with ourselves, and to search out the Wonders of God in Nature, I need not make any Apology for anatomizing the secret Parts of Generation.

The Organ of Generation in Man, Nature has placed obvious to the Sight, and is call'd the Yard ; and because hanging without the Belly, is called the *Penis*, a *pendens*. It is in Form long round, and on the upper Side flaccid,

flattish, and consists of Skin, Tendons, Veins, Arteries, and Sinews, being seated under the *Ossa Pubis*, and ordained by Nature of a two-fold Work, viz. For the evacuating of Urine, and conveying the Seed into the *Matrix*. The Urine which evacuates is brought to it through the Neck of the *Vesica Urinaria*, and the Seed which it conveys into the *Matrix*, is brought into it from the *Vesicula Seminales*. But to be more particular.

Besides the common Parts, as the Cuticle, the Skin, and the *Membrana Carnosa*, it has several internal Parts proper to it, of which Number there are seven, viz.

The two nervous Bodies; the *Septum*; the *Urethra*; the *Glands*; the *Muscles*, and the *Vessels*: Of each of these distinctly, in the Order I have placed them; and, first, of

The two nervous Bodies. These are called so from their being surrounded with a thick, white, nervous Membrane, though their inward Substance is spongy, as consisting principally of Veins, Arteries, and nervous Fibres, interwoven together like a Net: And Nature has so ordered it, that when the Nerves are filled with animal Spirits, and the Arteries with hot and spirituous Blood, then the Yard is distended, and becomes erect; when the Flux of Spirits ceases, then the Blood and the remaining Spirits are absorbed, or sucked up by the Veins, and so the *Penis* become limber and flaccid.

2. The second internal Part is the *Septum Lucidum*, and this is in Substance white and nervous, or sinewy, and its Office is to uphold the two lateral or side Ligaments and the *Urethra*.

3. The third is the *Urethra*, which is only the Channel by which both the Seed and the Urine are conveyed out: It is in Substance soft and loose, thick and sinewy, like that of the side Ligaments. It begins at the Neck of the Bladder but springs not from thence, only is joined to it, and so proceeds to the Glands. It has three Holes in the Beginning, the largest whereof is in the midst, for that receives the Urine into it. The other two are smaller, receiving the Seed from each seminal Vessel.

c. The

4. The fourth is the *Glands*, which is at the *End* of the *Penis*, covered with a very thin Membrane, by Reason of which it is of a most excellent Feeling. It is covered with a *Præputium* or Foreskin, which in some covers the Top of the Yard quite close, in others not; and by its moving up and down in the Act of Copulation brings Pleasure both to the Man and Woman. The extream Part of this Cover, which I call *Præputium*, and which is so called a *præputando*, from cutting off, as the *Jews* were commanded to cut it off on the eighth Day. The Ligament by which it is fastened to the Glands, is called *Frænum*, or the Bridle.

5. The fifth Thing is the *Muscles*, and these are four in Number, two being placed on each Side. These Muscles (which are Instruments of voluntary Motion, and without which no Part of the Body can move itself) consist of fibrous Flesh to make up their Body; of Nerves for the Sense; of Veins for their vital Heat; and of a Membrane of Skin to knit them together, and to distinguish one Muscle from the other, and all of them from the Flesh. I have already said there are two of them on each Side; and I will now add, that one on each Side is shorter and thicker, and that their Use is to erect the Yard, from whence they have obtained the Name of Erectors. And having told you that two of them are thicker and shorter than the other, I need not tell you that the other two are longer and thinner: only I take Notice, that the Office of the two last is to dilate or (if you will) open the lower Part of the *Urethra*, both for making Water, and voiding the Seed, and therefore are called *Acceleratores*.

6. The sixth and last Things are the *Vessels*, which consist of Veins, Nerves, and Arteries; of which some pass by the Skin, and are visible to the Eye, and others pass more inwardly. For indeed the Arteries are dispersed through the Body of the Yard, much more than the Veins, and this Dispersion is contrarywise, the right Artery being dispersed to the left Side, and the left to the right: As for the two Nerves, the greater is bestowed upon the Muscles and the Body of the Yard, and the lesser upon the Skin.

What I have hitherto said relates to the Yard, properly so called; but because there are some Appendices belonging thereto, which, when wanting, render the Yard of no Use in the Act of Generation, it will also be necessary before I conclude the Section, to say something of them, I mean the Stones or Testicles, so called, because they testify the Person to be a Man. Their Number and Place is obvious; and as to their Use, in them the Blood brought thither by the Spermatic Arteries, is elaborated into Seed. They have Coats or Coverings of two Sorts, proper and common; the common are two, and invest both the Testes: The outermost of the common Coats consist of the Cuticula, or true Skin, called Scrotum, hanging out of the Abdomen, like a Purse; the Membrana Carnosa is the innermost. The proper Coats are also two; the outer called Elithroidis or Vaginalis, the inner Albugiera: into the outer are inserted the Cremasters; to the upper Part of the Testes are fixed the Epididymides, or Parastatae, from whence arise the Vasa Deferentia, or Ejaculatoria; which when they approach nearer the Neck of the Bladder, deposite the Seed into the Vesiculæ Seminales, which are each (or two or three of them) like a Bunch of Grapes, and emit the Seed into the Urethra, in the Act of Copulation. Near those are the Prostatae, which are about the Bigness of a Walnut, and join to the Neck of the Bladder. These afford an oily, slippery, and salt Humour, to besmear the Urethra, and thereby defend it from the Acrimony of the Seed and Urine. Besides Vessels, by which the Blood is conveyed to the Testes, or of which the Seed is made, and the Arteriæ spermaticæ, there are also two; and so likewise are the Veins, which carry out the remaining Blood, which are called Venæ spermaticæ.

*And thus Man's nobler Parts describ'd we see,
For such the Parts of Generation be;
And they that carefully survey will find,
Each Part is fitted for the Use design'd.
The purest Blood we find, if well we bleed,
Is in the Testicles turn'd into Seed.*

Which

Which, by most proper Channels is transmitted.

Into the Place by Nature for it fitted;

With highest Sense of Pleasure to excite

In amorous Combatants the more Delight.

For Nature does in this great Work design

Profit and Pleasure in one Act to join.

WOMAN, next to Man, the noblest Piece of this Creation, is Bone of his Bone, and Flesh of his Flesh, a Sort of second Self: And in a married State are accounted but one: For, as the Poet says,

Man and Wife are but one right

Canonical Hermaphrodite.

It is therefore the secret Parts of that curious Piece of Nature that we are to lay open, which we shall do with as much Modesty and Sobriety as will consist with our speaking intelligibly: For 'tis better to say Nothing, than to speak so as not to be understood.

The external Parts commonly called Pudenda (from the Shamefacedness that is in Women to have them seen) are the Lips of the great Orifice, which are visible to the Eye; and in those that are grown are covered with Hair, and have pretty Store of Spungy Fat; their Use being to keep the internal Part from all Annoyance by outward Accidents.

Within these are the Nymphæ, or Wings, which present themselves to the Eye when the Lips are served, and consist of soft and spongy Flesh, and the doubling of the Skin placed at the Sides of the Neck, they compass the Clitoris, and both in Form and Colour resemble the Comb of a Cock, looking fresh and red, and in the Act of Coition receive the Penis or Yard between them; besides which they give Passage both to the Birth and Urine. The Use of the Wings and Knobs like Myrtle Berries shutting the Orifice and Neck of the Bladder, and by the swelling up, cause Tivillation and Delight in those Parts, and also to obstruct the involuntary Passage of the Urine.

The next Thing is the Clitoris, which is a sinewy and hard Part of the Womb, replete with spongy and black Matter within, in the same Manner as the side Liga-

ments of the Yard; and indeed resembles it in Form, suffers Erection and Falling in the same Manner, and both stirs up Lust, and gives Delight in Copulation: For without this, the fair Sex neither desire martial Embraces, nor have Pleasure in them, nor conceive by them. And, according to the Greatness or Smallness of this Part, they are more or less fond of Men's Embraces; so that it may properly be stiled the Seat of Lust.

*Blowing the Coals up of those amorous Fires,
Which Youth and Beauty to be quench'd requires.*

And well may it be stiled so? for it is like a Yard in Situation, Substance, Composition, and Erection, growing sometimes out of the Body two Inches, but that happens not but upon some extraordinary Accident. It consists, as I have said, of two spongy and skinny Bodies, which being a distinct Original from the *Os Pubis*, the Head of it being covered with a tender Skin, having a Hole like the Yard of a Man, but not through, in which and the Bigness of it, only differs.

The next Thing is the Passage of the Urine, which is under the Clitoris, and above the Neck of the Womb, so that the Urine of a Woman comes not through the Neck of the Womb, neither is the Passage common as in Men, but particular and by itself. This Passage opens itself into the Diffures to evacuate the Urine; for the securing of which from Cold, or any other Inconveniency, there is one of the four Caruncles, or fleshy Knobs, placed before it, which shuts up the Passage. For these Knobs, which are in Number four, and in Resemblance like Myrtle-berties, are placed behind the Wings before spoken of, quadrangularly, one against the other. These are round in Virgins, but hang sagging when Virginity is lost. 'Tis the uppermost of these that Nature has placed for the securing the urinary Passage from Cold, and which is therefore largest and forked for that End.

The Lips of the Womb that next appear, cover the Neck thereof, but being separated disclose it; and then two Things are to be observed, and these are the Neck itself, and the Hymen, more properly called the *Claustрум Virginalе*,

Virginal, of which I shall have more Occasion to speak when I come to shew what Virginity is. The Neck of the Womb, I call the *Channel*, is between the forementioned Knobs and the inner Bone of the Womb, which receives the Man's Yard like a Sheath; and that it may be dilated with the more Ease and Pleasure in the Act of Coition, it is sinewy and a little spongy; and there being in this Concavity divers Folds or orbicular Plaits made by Tunicles, which are wrinkled, it forms an expandant Rose that may be seen in Virgins; but in those that have used Copulation, it comes by Degrees to be extinguished; so that the inner Side of the Neck of the Womb appears smooth, and in old Women it becomes more hard and grissly. But though this Channel be sinking down wreathed and crooked, yet it is otherwise in the Time of Copulation; as also when Women are under the monthly Purgation, or in Labour, being then very much extended, which is a great Cause of their Pains.

The *Clastrum Virginal*, commonly called the *Hymen*, is that which closes the Neck of the Womb; for between the Duplicity of the two Tunicles which constitute the Neck of the Womb, there are many Veins and Arteries running along, that arise from the Vessels of both Sides of the Thighs, and so pass into the Neck of the Womb being very large; and the Reason thereof is, because the Neck of the Womb requires to be filled with Abundance of Spirits to be dilated thereby, that it may the better take hold of the *Penis*, such Motions requiring great Heat, which being more intense by the Act of Friction, consumes a great deal of Moisture, in the supplying whereof, large Vessels are very necessary; hence it is, that the Neck of the Womb in Women of reasonable Statute, is 8 Inches in Length. But there is also another Cause of the Largeness of these Vessels, *i. e.* because their monthly Purgations make their Way through them; and for this Reason, Women, though with Child, often continue them: For, though the Womb be shut up, yet the Passage in the Neck of the Womb, through which these Vessels pass, is open. And therefore as soon as you penetrate the Pu-

deulum, there may be seen two little Pits or Holes, and in which are contained an Humour, which, by being pressed out in the Time of Coition, does greatly Delight the Fair Sex.

Though these we have already mentioned are properly the Parts appropriated to the Work of Generation, yet there are other Parts without which Generation Work cannot be accomplished, of which we must also give a Description, and the Principal of these is the Womb, which is the Field of Generation, without which Nothing can be done. The Parts we have been speaking of being ordained by Nature only, as it were so many Vehicles, to convey the Seed to the Womb, which being impregnated therewith, by Virtue of the plastic Power of Nature, produces its own Likeness.

The Womb is situated in the lower Parts of the Hypogastrion, being joined to its Neck, and is placed between the Bladder and the strait Gut, so that it is kept from swaying or rolling; yet has its Liberty to stretch and dilate itself, and also to contract itself, according as Nature in that Case disposes it. It is of a round Figure, somewhat like a Gourd; lessening and growing more acute towards one End, being knit together by its proper Ligaments, and its Neck joined by its own Substance, and certain Membranes that fasten it to the Os Sacrum, and the Share-bone. It is very different, with respect to its Largeness in Women, especially between such as have had Children, and those that have had none. It is so thick in Substance that it exceeds a Thumb's breadth, and after Conception augments to a greater Proportion, and to strengthen it yet more, 'tis interwoven with Fibres overthwart, both strait and winding; and its proper Vessels are Veins, Arteries and Nerves; amongst which there are two little Veins which pass from the spermatic Vessels to the Bottom of the Womb, and two bigger from the Hypogastricks, touching both the Bottom and the Neck, the Mouth of these Veins piercing as far as the inward Concavity.

The Womb, besides what I have already mentioned, hath two Arteries on both Sides the Spermatic Vessels,

and

and the Hypogastris, which still accompany the Veins with sundry little Nerves, knit and interwoven in the Form of a Net, which are also extended throughout, even from the Bottom to the Pudenda themselves, being so placed chiefly for the Sense of Pleasure, sympathetically moving from the Head and Womb

Here the Reader ought to observe, that the two Ligaments hanging on either Side of the Womb from the Sacrum, piercing through the Peritonæum, and joined to the Bone itself, causes the Womb to be moveable, which upon divers Occasions either fall low or rise high: The Neck of the Womb is of a most exquisite Sense, so that if it be at any Time disordered, either with a Schirrosity, too much hot Moisture, or Relaxation, the Womb is made subject to Barrenness. In those that are near their Delivery, there usually stays a most glutinous Matter in the Entrance, to facilitate the Birth; for at that Time the Mouth of the Womb is opened to such a Wideneess, as is in Proportion to the Largeness of the Child.

Under the Parts belonging to Generation in Women, are also comprehended the preparatory or spermatie Vessels. The preparatory Vessels differ not in Number from those in Man, for they are likewise four, two Veins, and two Arteries; their Rise and Original is the same as in Man, differing only in their Largeness and Manner of Insertion; the right Vein issuing from the Trunk of the hollow Vein descending, and the left from the emulgent Vein; and on the Side of them are two Arteries which grow from the Acrata. These preparatory Vessels are shorter in Women than in Man, because they have a shorter Passage, the Stones of the Woman lying within the Belly, but those of a Man without; but to make amends for their Shortness, they have far more Wreathings to and fro, in and out, than they have in Men, that so the Substance they carry may be the better prepared; neither are they united as they are in Men, before they come to the Stones, but are divided into two Branches, whereof the greater only passeth to the Stones, the lesser to the secundated Egg, and this

is

is properly called Conception. And then secondly, to cherish it and nourish it, till Nature has framed the Child, and brought it to Perfection. Thirdly, it strongly operates in sending forth the Birth, when its appointed Time is accomplished, there dilating itself in an extraordinary Manner; and so aptly removed from the Senses, that no Injury can accrue to it from thence, retaining itself a Strength and Power to operate and cast forth the Birth.

The Use of the preparing Vessels is to convey the Blood to the Testicles, of which a Part is spent in the Nourishment of them and the Production of those little Bladders in all Things resembling Eggs, thro' which the *Vasa Praeparantia* run, and are obliterated in them. This Conveyance of Blood is by the Arteries but as for the Veins, their Office is to bring back what Blood remains from the forementioned Use.

The Vessels of this Kind are much shorter in Women than Men, by Reason of their Nearness to the Testicles; and yet that Defect is more than made good by the many intricate Windings to which they are subject; for in the middle Way they divide themselves into two Branches of different Magnitude; for one of them being bigger than the other, passes to the Testicles.

The Testicles in Women are very useful; for where they are defective, Generation Work is quite spoiled: For tho' those little Bladders which are on their outward Surfaces contain Nothing of Seed, as the Followers of *Galen*, &c. erroneously imagine, yet they contain several Eggs (about the Number of 20 in each Testicle) one of which being impregnated by the most spirituous Part of the Man's Seed in the Act of Coition, descends through the Oviductus into the Womb, where it is cherished till it becomes a live Child. The Figure of these *Ova*, or Eggs, is not altogether round, but a little flat and depressed on the Sides, and in their lower Part are oval; but where the Blood-vessels enter them, that is, in the Upper Part, they are more plain, having but one Membrane about them, that the Heat may have more easier Access.

Thus

Thus Nature Nothing does in vain produce,
 But fits each Part for what's its proper Use;
 And though of different Sexes form'd we be,
 Yet is there betwixt these that Unity,
 That we in Nothing can a greater find,
 Unless the Soul that's to the Body join'd;
 And sure in this Dame Nature's in the right,
 The strictest Union yields the most Delight.

C H A P. II.

Of the Restriction laid upon Men in the Use of carnal Copulation, by the Institution of Marriage, with the Advantage that it brings to Mankind, and the proper Time for it.

S. I. **T**H O' the great Architect of the World has been pleas'd to frame us of different Sexes, and for the Propagation and Continuation of Mankind; has indulg'd us the mutual Embraces of each other, the Desire whereof, by a powerful and secret Instinct, is become natural to us, yet he would leave them to the Law of the Creator, who has ordain'd, That every Man shall have his own Wife: And though since Man, by sinning against his Creator, hath fallen from his primitive Purity, and has multiplied Wives and Concubines, by which the first Institution is violated, and the grossest Afront to the divine Lawgiver; for the Holy Jesus has told us, That in the Beginning it was so; the Marriage of one Man to one Woman. So that as these conjugal Delights cannot be enjoy'd but in a married State, so neither in that State can they lawfully be participat'd of with more than one Wife. And it is the breaking of this Order that has fill'd the World with Confusion and Debauchery, has brought Diseases on the Body, Consumptions on Estates, and eternal Ruin to the Soul, if not repented of. Let all those therefore of either Sex, that have a Desire to enjoy the Delights of mutual Embraces, take Care that they do it in a married State with their own Wives or Husbands, or else it will become a Curse to them instead of a Blessing. And

to the Womb, both to the Nourishment of itself and of the Infant therein. Let me further add, these spermatick Veins receives the Arteries as they pass by the Side of the Womb, and thereby make a Mixture of the vital and natural Blood, that their Work may be more perfect. The Deferentia, or carrying Vessels, spring from the lower Part of the Stones, and are in Colour white, Substance sinewy, and pass not to the Womb strait, but wreathed; they proceed from the Womb in two Parts resembling Horns, whence they are called the Horns of the Womb.

The Stones of Women are another Part belonging to the Instruments of Generation: For such Things they also have, as well as Man, but they are also indifferently placed; neither is their Bigness, Temperament, Substance, Form, or Covering the same. As to their Place, it is in the Hollownes of the Abdomen, resting upon the Muscles of the Loins, and so not pendulous, as in Men 'tis obvious they are. And that they are so placed is, that by contracting the Heat, they may be the more fruitful, their Office being to contain the Ovum, or Egg, which being impregnated by the Seed of the Man, is THAT from which the Embryo is engendered. These Stones differ also from Men's in their Form; for though they are smooth in Men, they are uneven in Women, being also depressed or flattish in them, though in Men their Form is more round and oval. They have also in Women but one Skin, whereas Men have four; Nature having wisely contrived to fortify these most against the Injuries of the Air, that are most exposed to it; the Stones of Women being within, but those of Men without the Belly. They differ also in their Substance, being much more soft and pliable than those of Men's and not so well compacted: Their Bigness and Temperature differ, in that they are lesser and colder than those of Men. Some indeed will have their Use to be the same as in Men, viz to concoct Seed; but that is for Want of Judgment, and not for Want of Ignorance. For Aristotle and Scotus both affirm, that the Women have no Seed, and therefore their Stones differ also in their

their Use from those of Men; their Use being as I have already said, to contain that Egg which is to be impregnated by the Seed of Man.

It now only remains that I say something of the Ejaculatory Vessels, which have two obscure Passages, on either Side, which in Substance differ nothing from the spermatic Veins. They rise on one Part from the Bottom of the Womb, but not reaching from the other Extremity, either to the Stones, or any other Part, are shut up, and uncapable, adhering to the Womb, as the Colon doth to the blind Gut, and winding half Way about: Though the Stones are remote from them, and touch them not, yet they are tied to them by certain Membranes resembling the Wings of a Bat, thro' which certain Veins and Arteries passing from the End of the Stones, may be said here to have their Passages proceeding from the Corners of the Womb to the Testicles, and are accounted the proper Ligaments by which the Testicles and Womb are united and strongly knit together.

Thus the Women's Secrets I have survey'd,
And let them see how curiously they're made :
And that, tho' they of different Sexes be,
Yet in the Whole they are the same as we,
For those that have the strictest Searchers been,
Find Women are but Men turn'd out side in :
And Men if they but cast their Eyes about,
May find they're Women with their inside out.

HAVING taken a Survey of the Parts of Generation, both in Men and Women, it is requisite, that, according to my intended Method, I should shew the Use and Action of these Parts in the Work of Generation, which will excellently inform us that Nature has made nothing in vain.

The external Parts in Women's Privities, or that which is most obvious to the Eye at first View, commonly called

Pudenda

Pudendum, as that which being seen by a Man causes Shame and Blushing in the Cheeks of the Fair Sex, and is designed by Nature to cover the great Orifice, as the Orifice is to receive the Penis or Yard in the Act of Copulation, and also to give Passage to the Urine, and at the Time of Birth to the Child. The Use of the Wings and Knobs, like Myrtle-berries, are for the Security of the internal Part, by shutting up the Orifice and the Neck of the Bladder; also for Delight and Pleasure, for by their swelling up, they cause Tirulation and Delight in those Parts, being pressed by the Man's Yard. Their Use is likewise to obstruct the involuntary Passage of the Urine.

The Use and Action of the Clitoris, in Women, is like that of the Penis or Yard in Men, that is Erection; its extream End being like that of the Glands in the Men, the Seat of the greatest Pleasure in the Act of Copulation, so is this of the Clitoris in Women, and therefore called the Sweetness of Love and the Fury of Venery.

The Action and Use of the Neck of the Womb is the same with that of the Penis, that is, Erection, which is occasioned sundry Ways; For, *First*, in Copulation it is erected and made straight for the Passage of the Penis to the Womb. *Secondly*, whilst the Passage is replete with Spirit and vital Blood, it becomes more strait for the embracing the Penis. And for the Necessity of Erection, there is a two fold Reason: One is, that if the Neck of the Womb was not erected, the Yard could have no convenient Passage to the Womb. The other is, that it hinders any Hurt or Damage that might ensue through the violent Concussion of the Yard, during the Time of Copulation.

Then as to the Vessels that pass through the Neck of the Womb, their Office is to replenish it with Blood and Spirits, that so as the Moisture consumes through the Heat contracted in Copulation, it may still by these Vessels be renewed. But their chief Business is to convey Nutriment to the Womb.

Now as to the Use and Action of the Womb, it has many Properties attributed to it. *As first*, Retention of the

to that End, let 'em consider what is due to the Transgressors of his Law, who hath said, *Thou shalt not commit Adultery* Whatever is spoken of the venereal Pleasures, is spoken to those who have, or may have, a Right thereunto, by being in a married State. For,

Who to forbidden Pleasures are inclin'd.

Will find at last they leave a Sting behind.

I have spoken in the last Section of the Restriction that our great Law-giver has been pleased to lay upon us, that we should not presume

S. 2. *Of the Happiness of a married State.*

upon mutual Embraces, without qualifying ourselves for it, by entering into a married State. But that, in the Age we live in, is looked upon as a most insupportable Yoke; nothing being now more ridiculed than Matrimony, both Wives and Husbands being counted the greatest Clogs and Burdens to those that give up the Reins to their unbridled Appetites. But with these Gentlemen's good Leave, I will now make it appear, notwithstanding all their Banter, that a married State is the most happy Condition (where Persons are equally yoked) that is to be enjoyed on this Side Heaven.

And who, that is not out of his Wits, will question the Pleasure and Advantage of a married State, that will but give himself leave to reflect upon the Author thereof, or the Time and Place of its Institution: The Author and Institutor of Marriage, and that first brought Man and Woman together, was no other than he that made them; even the Great Lord of the Universe, whose Wisdom being infinite, could not but know what Condition was best for us; and his Goodness being equal to his Wisdom, sufficiently shews the End of this Institution was the Happiness of the Creature he had made, and that indeed Man could not be happy without it: For he saw that it was not good that Man should be alone, and therefore made a Woman to compleat his Happiness, which was not perfect, whilst he wanted such a meet Help for him.

The Time of the Institution is also very remarkable; for it was whilst *Adam* and his new made Bride were

were cloathed with all that Virgin Purity and Innocence with which they were created, before they had entertained the least Converse with the Tempter, or had given Way to one disorder'd Thought; and yet could curiously survey the several incomparable Beauties and Perfections of each other without Sin, and knew not what it was to lust. 'Twas at this happy Time that the Creator divided *Adam* from himself, and of a crooked Rib made a beautiful and meet Help for him; and then, by instituting Marriage, united him unto himself again in holy Wedlock's Bands.

'Twas in Paradise where the first Match was made; and which scarcely could have been Paradise without it: For Paradise all know to be a Place of Pleasure, wherein they were surrounded with the Quintessence of all Delights; where there was nothing wanting that might please the Eye, charm the Ear, or gratify the Taste, or might delight the Smell with odoriferous and agreeable Perfumes; and yet, even in Paradise, where *Adam* was possessed of all those ravishing and pleasing Sweets, and enjoyed all the Pleasures of Paradise, he enjoyed not Happiness 'till he enjoyed his *Eve*, for until then there was no meet Help for him. So that it seems in Paradise *Adam* remained unhappy, whilst in a single State; so would *Eve* likewise have been, had she been there alone. So it was a married State that was the compleating their mutual Happiness, and was even the Paradise of Paradise itself.

Neither will those admire, that Man at first was not compleatly happy without marrying, that will but give themselves the Leisure to consider what an Addition to our Happiness a good Wife makes, for such a one is the best Companion in Prosperity, and in Adversity the surest Friend; the greatest Assistance in Business, the only lawful and comfortable Means by which we can have Issue, and the great Remedy against Incontinency; and, if we believe King *Solomon*, (an Author of undoubted Credit) the greatest Honour unto him that has her: For he it is that tells us, *She is a Crown to her Husband*. And sure these are no small Advantages of Marriage, Besides, that

natural Propension there is in Man and Woman to each other, seeking this nuptial Conjunction, looks as if the Man, missing his Rib, is restless 'till he had recovered it again; and, on the other hand, as if the Woman (knowing from whence she came) remained unsatisfied 'till she had got again to her old Place under the Arm, the Wing of her beloved Husband.

And therefore those that do complain of Marriage, if they would but examine their own Carriage and Behaviour in it better, would find it is themselves make Marriage so uneasy. For as one Cicero said of old Age, *It was not old Age, but the Folly of old Men, that made old Age so burthensome*: So I may say of Marriage, *It is not Marriage, but the Folly of Persons married, that makes it so uneasy*. If married Persons would but each take Care to do their several and respective Duties, there would be no complaining; nor would they find any Condition more pleasant or more profitable than a married Life? there being more Satisfaction to be taken in the Embraces of a loving and chaste Wife, than in the wanton Dalliances of all the Strumpets in the World; besides the Blessing that attend the one, and that Ruin, Misery, and heavy Curse, that always wait upon the other. And thus, I hope, I have sufficiently shewed the Pleasure and Advantage of a married State.

*Thus does this Section unto all relate,
The Pleasures that attend a married State;
And shews it does with Innocence consist,
And that so many have those Pleasures miss'd,
Is their own Faults that will no wiser be,
As in this Mirror they may plainly see.*

Having shewn the Restriction laid upon Men and Women, with respect to promiscuous Coition, and also the Pleasure and Advantage of a married Life; I now proceed to shew at what Age young Men and Virgins are capable of the Marriage-bed, which because so many desire before they attain to it, it

S. 3. *At what Age young Men and Virgins are capable of Carnal Copulation, and why they so much desire it;*

will be necessary to shew the Causes of such their impetuous Desires

The Inclination of Virgins to Marriage is to be known by divers Symptoms ; for when they arrive to ripe Age, which is about Fourteen or Fifteen, their natural Purgations begin to flow ; and then the Blood which no longer serves for the Increase of their Bodies, does, by its abounding, stir up their Minds to Venery : To which also external Causes may incite them. For their Spirits are brisk and inflamed when they arrive at this Age, and their Bodies are often more heated by their eating sharp and salt Things; and by Spices, by which their Desire of venereal Embraces becomes very great, and at some critical Junc-tures almost insuperable. And the Use of those so much desired Enjoyments being denied to Virgins, is often followed by very dangerous, and sometimes dismal Consequences, precipitating them into those Follies that may bring an indeniable stain upon their Families, or else it brings upon them the Green Sickness or other Diseases. But when they are married, and those Desires satisfied by their Husbands, those Distempers vanish, and their Beauty returns more gay and lively than before. And this strong Inclination of theirs may be known by their eager gazing at Men, and affecting their Company ; which sufficiently demonstrates that Nature prompts them to desire Coition. Nor is this the Case of Virgins only, but the same may be observed in young brisk Widows, who cannot be satisfied without that due Benevolence which they are wont to have from their Husbands.

At fourteen Years of Age, commonly the *Menses* begin to flow in Virgins; at which Time they are capable of Conceiving and therefore fit for Marriage : Tho' it would be much better, both for themselves and their Children, if they married not till eighteen or twenty ; and if they be very healthful and strong of Body, and always addict themselves to Temperance, they may continue bearing till upwards of 50, tho' generally they leave off about 45 ; for the *Menses* flow a longer Time in some than in others: But when they

cease,

cease, they cease Bearing. And therefore the Bearing of *Isaac* by *Sarah* at that Age may be well term'd miraculous, because it had ceased to be with her according to the Custom of Women.

As for Male Youth; when they arrive at 16, or between that and 17, having much vital Strength, they may be capable of getting Children; which Ability, by the Force and Heat of procreating Matter, constantly increases till 45, 55, 65, and then begins to flag, the Seed by Degrees becoming unfruitful, the natural Spirits being extinguished and the Heat dried up. Thus it is with them for the most Part; but many times it falls out otherwise in particular Instances. As once in *Swedeland* a man was married at a 100 Years old, to a Bride of 30, and had many Children by her; But he was a Man of so hail a Constitution, and carried his Age so well, that Strangers would not have guessed him at above 60. And in *Campania*, where the Air is clear and temperate, it is usual for Men of 80 Years old to marry young Virgins, and have Children by them; Which shows that Age in Men hinders not Procreation, unless they be exhausted in their Youth, and their Yard shrivell'd up.

If any ask, why a Woman is sooner barren than a Man? Let such know that the natural Heat, which is the Cause of Generation, is more predominant in Men than Women; for the monthly Purgations of Women shew them to be more moist than Men, and so does also the Softness of their Bodies. And the Man exceeding her in native Heat, concocts the Humours into proper Aliment, by the Benefit whereof they are elaborated into Seed; but Women, tho' of a finer Make, yet not being so strong as Men, their Faculties are thereby hindered in their Operation.

*Thus Nature to her Children is so kind,
That early they those Inclinations find,
Which prompts them on to propagate Mankind.
Hence 'tis a Virgin her Desires can't smother,
But restless till she be made a Mother.*

C H A P. III.

Of Virginity, what it is, how it may be known, by what Means it may be lost, and how a Person may know that it is so.

IN the last Chapter I treated of the Desire that young Men and Virgins have to mutual Embraces and at Sect. 1 *Of Virgi-* what Age they are fit for them ; nity and wherein I have also shewed that those Plea- it consists. sures are only lawful to be enjoyed in a married State ; and have also acquainted my Reader with the Advantage of such a Condition. But since the Desires of many after mutual Embraces are so impetuous, that not having an Opportunity to enter into a married State, they have anticipated the Pleasures of Matrimony, and lost their Virginity beforehand ; and yet, perhaps, have afterwards pretended to bring their Virginity to a Marriage-Bed, by which means many an honest Man has been deceived, and meretricious Woman escaped with Impunity ; and, on the other Hand, some virtuous young Virgins, that have indeed come such unto their Husband's Beds, have been accused by the Ignorance and Incredulity of their Husbands, to have lost their Virginity beforehand, when there has been no such Matter : Therefore to do right in this Case to both Parties, my Design in this Chapter is to shew what Virginity is, and wherein it consists : how many Ways it may be lost ; and how a Man may know whether it be lost or not : That so Women may not be wrongfully censured, or Men imposed upon.

Virginity, untouch'd and taintless, is the Boast and Pride of the Fair Sex ; but they generally commend it to put it off. For, as good as it is, they care not how soon they are honestly rid of it. And I think they are in the right of it, for if they keep it too long, it grows useless, or at least loses much of its Value ; a stale Virgin (if such a thing there be) being look'd upon like an old Almanack

out

out of Date.—But to speak to the Purpose, Virginity is the chief, the best, the first, the Prime of any Thing, and is properly the Integrity of a Woman's Privities, not violated by Man, or not known by him: It being the distinguishing *Characteristick* of a Virgin, that she has not known Man.

To make this more plain, I must here observe, That there is in Maids, in the Neck of the Womb, a membranous Production called the *Hymen*, which is like the Bud of a Rose half blown, and this is broken in the first Act of Copulation with Man: And hence came the Word *Defloro* to deflower? whence the taking away of Virginity is called the Deflowering of a Virgin: For when the Rose-bud is expanded, Virginity is wholly lost. Certain it is, there is in the first Act of Copulation something that causes Pain and Bleedings; which is an evident Sign of Virginity. But what this is, Authors agree not. Some say it is a nervous Membrane, or thin Skin with small Veins that bleed at the first Penetration of the Yard. Others say it is the four Caruncles, Knobs, or little Buds like Myrtle berries, which are plump and full in Virgins, but hang loose or flabby in those who have used Copulation, being pressed by the Yard. Some have observed a fleshy Circle about the *Nympha*, or Neck of the Womb, with little obscure Veins which make the Membrane not to be nervous, but fleshy. But setting aside Conjectures, the *Hymen* or *Claustrium Virginalis*, is a thin Membrane interwoven with fleshy Fibres, and endowed with many little Arteries and Veins spread across the P. flage of the *Vagina*, behind the Insertion of the Neck of the Bladder, with a Hole in the midst for the *Menses* to flow, so big that it will admit of the Top of one's little Finger. This is that which is called the *Zone*, or Girdle of Chastity; and where it is found in this Form described, it is a certain Note of Virginity; but in the first Act of Copulation it is necessarily violated, and then it is usually accompanied with an Effusion of Blood, which Blood is called the Flower of Virginity; and when once it is broke, it never closes again.

S. 2. *How Virginity may be lost, &c.*

In the former Section I have shewn, (I hope to the Satisfaction of all modest Enquirers) in what Virginity consists, and that it is lost by the first Penetration of the Yard, which may be easily known by its being attended by an Effusion of Blood upon the Rupture of the *Hymenean* Membrane, or *Claustrum Virginalis*; but I must do the Fair Sex this Justice, to let the World know, that altho' wherever this is found, it be an undoubted Token of Virginity; yet it will not follow, that were this Token is wanting, Virginity is deflowered and lost: for the *Hymen* may be corroded by acrimonious and fretting Humours flowing through it with the *Menses*, or it may be violated by the Inversion or falling out of the *Uterus*, or of the *Vagina* or Sheath, which sometimes happens even to Virgins: Or (which I would have all Virgins to beware of, for the Preservation of their Credit, and preventing of all Causes of Suspicion) perhaps the indiscreet or unwary Bride had her *Menses* but a Day or two before, in which Cause, both the *Hymen* and the inner wrinkled Membranes of the *Vagina* are flabby and relaxed, so that no such Rupture, and by Consequence no such Effusion may happen. It were better therefore upon this Account, that when Virgins are about to marry, they would fix their Wedding Day at least six or seven Days after their *Menses* have done flowing.

But farther, to some Nature hath given greater Desires after Enjoyment than to others, and to such, tho' they abstain from Enjoyment, yet so great is their Lust and Desire after it, that it may break the *Hymen* or *Claustrum Virginalis*; and sometimes it itches to that Degree, that they put in their Finger, and so break it. Sometimes the Midwives break it in the Birth; and sometimes it is done by the Stoppage of the Urine, Coughing, violent Straining, or Sneezing: So that if there be no Bleeding at the first Penetration of the Husband, it is not always a Sign of Unchastity, or that another has been there before him,

Seeing

have feeling that the *Hymenean* Membrane may be broke so many other Ways; but where bleeding does follow, it is an evident and undeniable Token that the Person was a Virgin, and had never known Man before. And indeed tho' the *Hymen* (or Membrane so called) may be broke all those Ways I have mentioned, yet it so rarely happens to be broke any other Way, that *Leo Africanus* makes mention of it as a general Custom of the *Africans* at their Weddings, That after the Marriage Ceremony is over, the Bride and Bridegroom are shut up in a Chamber, while the Wedding Dinner is preparing; an ancient Woman stands at the Door to receive from the Bridegroom a Sheep, having the bloody Tokens of the Wife's Virginity, which she shows in Triumph to all the Guests; and then they may feast with Joy. But if there is no Blood seen, the Bride is to be sent home again to her Friends with Disgrace, and the disappointed Guests go sadly home without a Dinner.

There are others that make the straintness of their Privities a Sign of Virginity, but this a very uncertain Rule; for this depends much upon the Age, Habit of Body, and other Circumstances. But tho' it must indeed be granted, that Women, who have used carnal Copulation, are not so strait as Virgins; yet this cannot be a certain Argument of Virginity, because, after often repeated Acts of Venery, the Privities may be made so strait by the Use of astringent Medicines that those who trust to this Sign may sometimes take a Whore instead of a Virgin. And I have heard of a Courtezan, who tho' she had been married gave herself out to be a Virgin, and, by the Help of a Bath of Comfrey Root, deceived those with whom she had to do.

Others take upon them to be Judges of lost Virginity by Milk in their Breast: But such, perhaps, are ignorant that there is a two-fold Milk; the one of Virgins, the other of such as have conceived or brought forth Children: That of Virgins is a Malady contrary to Nature, but the other is natural. The first is made of Blood that cannot get out of the Womb, and so goes

to the Breasts, being nothing but a superfluous Nourishment that is turned into Milk by the Faculty of the Breasts without the Knowledge of Man: The other is only where there is a Child either in the Womb, or born. Yet the Milk differs very much, being in respect to the Blood and Diversity of Veins that bring it to the Breasts; and tho' both are white, yet that of Virgins is thinner, and less in Quantity, neither is it so sweet. Therefore if Virgins happen to have such Milk, they are not for that Reason to be censured as unchaste.

Upon the whole Matter, the Sum of what I have said upon this Head of Virginity, terminates in this: That when a Man is married, and finds the Tokens of his Wife's Virginity upon the first Act of Copulation, he has all the Reason in the World to believe her such, and to rest satisfied that he has married a Virgin: But if, on the contrary, he finds them not, then he has no Reason to think her diverginated, if he find her otherwise sober and modest: seeing the *Hymen*, or *Claustrium Virginalis*, may be broken so many Ways, and yet the Woman both chaste and virtuous. Only let me caution Virgins to take all imaginable Care to keep their Virgin Zone intire that so when they marry, they may be such as the Great *Cæsar* wish'd his Wife to be, that is, not only without Fault, but without Suspicion also.

*Thus have I Virgin Innocence survey'd,
And shew'd the Difference betwixt Wife and Maid:
And that their Chastity they need not fear,
Whose Virgin Tokens plainly do appear;
Nor censure those in whom they do not see,
Unless the contrary they plainly know,
For they may yet unspotted Virgins be,
Altho' their Virgin Tokens none can see.*

The End of the First Part.

ARISTOTLE'S Master Piece.

PART II.

*Displaying the Secrets of Nature in the
Production of Man.*

CHAP. I

*What Conception is ; what is pre-requisite thereto ; how
a Woman may know whether she has conceived, and
whether a Boy or a Girl.*

THE First Part of this Book Sect. 1. Of Concep-
tion what it is, &c.
does most properly con-
tain the Foundation and
Ground work of the Secrets of Nature in the Generation
of Man ; the Instruments of Generation in both Sexes
having been described ; and the Use of those Instruments
and the Aptness of them to the Uses for which Nature in-
tended them, shewn. I have also shewed what must be
done by both Sexes, in order to their having a lawful Use
of each other. And then having shewn when they are
fit to enter into a married State, and are capable of per-
forming the Work of Generation ; I have treated of Vir-
ginity, and shewn what it is, and wherein it consists, as
also how it may be known and the several Ways of its
being lost : But still all these are but the Proœmiums of
Generation-work, or the Begetting or Procreation of
Children. We must therefore in this Second Part pro-
ceed on, and shew what Conception is, and the Signs and
Tokens thereof, and what are the Pre-requisites there-
unto : For when once a Woman has conceived, the Work
of Generation is begun, and, Time, with Nature's Help,
will perfect the Work : And what at first is but Con-
ception, will issue in a perfect Birth.

Now in Conception, that which is first to be regard-
ed

ed, and without which it cannot be, is the Seed of the Man, that being the active Principle, or efficient Cause of the *Fœtus*, the Matter of which is arterial Blood and animal Spirits, which are elaborated into Seed in the Testicles, and from thence by proper Vessels conveyed into the Yard; and from thence in the Act of Copulation, it is injected or emitted into the Womb. The next Thing is the passive Principle of the *Fœtus*, (for there must be both in order to Conception) and this is an *Ovum* or Egg, impregnated by the Man's Seed, and endued with a plastic or vegetative Virtue; and upon the *Ovum* being thus impregnated by the Man's Seed, or being conveyed to it, the Womb closes up, that no Air may enter therein, but that the impregnated *Ovum* may swell into a *Fœtus*. This is that which is truly and properly Conception, and the Pre-requisites thereunto, I shall make the Subject of the next Section.

S. 2. Of the Pre-requisites to Conception.

I have shewn in the former Section, that there are two Things to be regarded chiefly in Conception, to wit, the active and passive Principle. This Part shews, that Difference of Sexes is a Pre-requisite to Conception. So Nature has ordained, there must be a proper Vehicle for the active Principle to be injected thereunto, and there must also be a passive Principle to be impregnated thereby; therefore, as the Man has no passive Principle to be impregnated, so the Woman has no active Principle to impregnate; and therefore, without different Sexes, there can be no Conception.

But this is not all; for it is not enough that there be different Sexes, but these different Sexes must unite, and there must be Coition, in order to Conception; and it is Coition, or the mutual Embraces of both Sexes, which Nature hath made so desirable to each other; which when authorized in the Way that Heaven has ordained there is no need of Ravishing; for the fair Bride will quickly meet our Bridegroom with equal Vigour. For since in that there may be Over doing, and such Error

committed by their giving Way to the Imperuosity of their Desires, as may be prejudicial to Conception, it will not be amiss to give some Directions to make this Operation the more effectual.

Tho' there are some that desire not to have Children, and yet are very fond of nocturnal Embraces, to whom these Directions will be no way acceptable, because it may probably produce these effects which they had rather be without; yet I doubt not but the generality of both Sexes, when in a married State, have such a desire to produce the fair Image of themselves, that nothing can be more welcome to them, than those Directions that may make their mutual Embraces most effectual to that End: And therefore let none think it strange that we pretend to give directions for the promoting that which Nature itself teacheth all to perform; since 'tis no Solicism for Art to be a Handmaid to Nature, and to assist her in her noblest Operations. Neither is it the bare performing of that Act which we here direct to, but the performing it so as to make it conducive unto the Work of Generation. And since this Act is the Foundation of Generation, and without which it cannot be, some Care ought to be taken, and consequently some Advice given how to perform it well; and therein I am sure the Proverb is on our Side, which tells us, *That what is once well done, is twice done.* But yet what we shall advance on this nice Subject, shall be offered with that Caution as not to give Offence to the chasteft Ear, nor put the Fair Sex to the Trouble of blushing. What I shall offer will consist of two parts. First, Something previous to it: And, Secondly, Something consequential to it.

For the First, when married Persons design to follow the Propensions of Nature for the Production of the fair Image of themselves, let every thing that looks like Care and Business be banished from their Thoughts

for all such things are Enemies to *Venus*; and let their animal and vital Spirits be powerfully exhilarated by some brisk and generous Restoratives; and let 'em, to invigorate their Fancies, survey the lovely Beauties of each other, and bear the bright Ideas of them in their Minds; and if it happens, that instead of Beauty there is any Thing that looks like Imperfection or Deformity, (for Nature is not alike bountiful to all) let them be covered over with a Veil of Darkness, and buried in oblivion. And since the utmost Intention of Desire is required in this Act, it may not be amiss for the Bridegroom, for the more eager heightening of his Joy, to delineate the Scene of their approaching Happiness to his fair languishing Bride, in some such amorous rapture as this.

Now, my fair Bride, now will I storm the Mint
Of Love and Joy, and rifle all that's in't.

Now my enfranchis'd Hand on every Side,
Shall o'er thy naked polish'd Iv'ry slide.

Freely shall now my longing Eyes behold,

Thy bared Snow, and thy undrained Gold:

Nor Certain now, tho' of transparent Lawn,

Shall be before thy Virgin Treasure drawn.

I will enjoy thee now, my Fairest; come,

And fly with me to love's Elysium.

My Rudder with thy bold Hand, like a try'd

And skilful Pilot, thou shalt steer, and guide.

My Bark in Love's dark Channel, where it shall

Dance, as the bounding Waves do rise and fall.

Whilst my tall Pinnace in the Cyprian Streight,

Rides safe at Anchor and unlades the Freight.

Having by these and other amorous Acts (which Love can better dictate than my Pen) wound up your Fancies to the highest Ardour and Desires.

Perform these Rites Nature and Love requires,

'Till you have quench'd each other's am'rous Fires.

And now for the second Thing proposed: When the Act of Coition is over, and the Bridegroom has done what Nature has prompted him to, he ought to take heed of withdrawing too suddenly out of the Field of Love, lest he should, by so doing, make Way for Cold

to strike into the Womb, which might be of dangerous Consequence. But when he has given Time for the *Materia* to close up, which it naturally does soon after it has received the active Principle, in order to make a Conception, he may safely withdraw, and leave the Bride to her lost Repose, which ought to be with all the Calmness that the silent Night and a Mind free from all disturbing Care can give, betaking herself to Rest on the right Side, and not removing without great Occasion, till she has taken her first Sleep. She ought also to have a care of Sneezing, and, if possible, to avoid both that and Coughing, or any other thing that causes a too violent Motion of the Body. Neither should they too often reiterate those amorous Engagements till the Conception be confirmed; and even then the Bridegroom should remember that it is a Market that lasts all the Year, and be careful that he does not spend his Stock too lavishly. Nor will his Wife like him at all the worse for it: For generally Woman rather chuse to have a thing done well than have it often. And in this Case to do it well and often too is inconsistent. But so much shall suffice for this.

After the Means made use of in *S. 4. How a Woman* order to Conception, according to *may know whether she* the Directions before given, there *has conceived.* is Reason to expect that Conception should follow: But because the Success of all our Actions depends upon the Divine Blessing, and that Things do not always succeed according to our Desires, therefore Conception does not always follow upon Coition. For which Reason, it is, that many Women, especially those that are newly married, know not whether they have conceived or not, after Coition; which, if they were assured of, they might and would avoid several Inconveniencies which they now run upon thro' Ignorance thereof. For, when after Conception a Woman finds an Alteration in herself, and yet knows not from whence it arises, she is apt to run to the Doctor and enquire of him what the Matter is, who, not knowing that she is with Child, gives her perhaps a strong cathartical Potion; which certainly

tainly destroy the Conception. There are others, who out of a foolish bashful Coyneſs, tho' they do know they have conceived, yet will not confeſs it, that they may be inſtructed how to order themſelves accordingly. Thoſe that are coy, may in Time learn to be wiſe: And, for the Sake of thoſe that are ignorant, I ſhall ſet down the Signs of Conception, that Women may thereby know whether they have conceived or not.

If a Woman hath conceived, the Vein under the Eye will be ſwelled, *i. e.* under the lower Eye-lid, the Veins in the Eyes appearing clearly; and the Eyes ſomething diſcoloured; if the Woman hath not the Terms upon her, nor hath watch'd the Night before, this is a certain Sign ſhe hath conceiv'd; and this appears moſt plainly juſt upon the Conception and holds for the firſt two Months.

Again, ſtop the Urine of the Woman cloſe in a Glaſs three Days, and then ſtrain it through a fine Linnen Cloth, if you find ſmall living Creatures in it, ſhe is moſt aſſuredly conceived with Child; For the Urine, which was before Part of her own Subſtance, will be generative as well as its Miſtreſs.

Alſo, a Coldneſs and Chillneſs of the outward Parts after Copulation, ſhews a Woman to have conceived, the Heat being retired to make the Conception: And then the Veins of the Breſts are more clearly ſeen than they were wont to be. The Tops of the Nipples look redder than formerly; the Body is weakened, and the Face diſcoloured; the Belly waxeth very fat, becauſe the Womb cloſeth itſelf together to nourish and cheriſh the Seed. If ſhe drinks cold Water, a Coldneſs is felt in the Breſt; ſhe has alſo Loſs of Appetite, ſour Belchings, and exceeding Weakneſs of the Stomach: The Breſts begin to ſwell and wax hard, not without Pain or Soreneſs; wringing or grinding Pains like the Cramp happens in the Belly above the Navel. Alſo divers Appetites and Longings are engendered. The Veins of the Eyes are alſo clearly ſeen, and the Eyes ſeem ſomething diſcoloured as a Looking glaſs will ſhew. The Excrements of the Guts are voided painfully, be-
cauſe

cause the Womb swelling, thrusteth the right Gut together: Likewise let her take a green Nettle, and put it into her Urine, cover it close, and let it remain all Night; if she be with Child, it will be full of red Spots on the Morrow, if she be not it will be blackish.

By these Marks, some whereof seldom fail, a Woman may know whether she has conceived or not, and so order herself accordingly. For,

When Women once with Child conceived are,

They of themselves should take especial Care.

In this Section I shall endeavour to gratify the Curiosity of many Persons, who not being contented to know that they have conceived, are very desirous to know whether they are conceived of a Male or Female. S. 5. *How to know whether a Woman be conceived of a Male or Female Child.*

For the Satisfaction of such, I shall give you the Sign of a Male Child's being conceived; by the Reverse whereof you may judge of a Female.

It is then a Sign of a Male Child, when the Woman feels it first on the right Side; for Male Children lie always on that Side of the Womb; the Woman also when she riseth up from her chair, doth sooner stay herself upon the right Hand then on the left. Also the Belly lies rounder and higher than when it is a Female. The Colour of the Woman is not so swarthy, but more clear than when it is a Girl. The right Side is likewise more plump and harder than the left, the right Nipple redder. She likewise breeds a Boy easier and with less Pain than a Girl, and carries her Burthen not so heavily, but is more nimble and stirring.

I will only as to this, add the following Experiments, which I never knew to fail. If the Circle under the Woman's Eyes, which is of a wan blue Colour, be more apparent under the right Eye, and that most discoloured, she is with Child of a Boy; If the Mark be most apparent under the left Eye, she is with Child of a Girl.—The other is, Let her drop a Drop of her Milk in a Bason of fair Water, if it sinks to the Bottom as it drops in, round in a Drop, it is a Girl

Aristotle's Master Piece.

He is with Child of; for, if it be a Boy it will spread and swim at Top. Thus I have often tried, and it never failed. This is enough to satisfy the Curious; for others let them stay till the Birth decide it.

*For whether Male or Female Child it be,
You are conceiv'd with, by these Rules you see.*

CHAP II.

*How a Woman shall order herself that desires to conceive,
and what she ought to do after Conception.*

I am very well satisfied that many Women desire Copulation, not from any delight or satisfaction they
S. 1. *How a Woman* take therein, more than as it
should order herself in or- is the Means appointed by
der to Conception. him that bids us encrease and
 multiply, for the obtaining
 of Children, and the Propagation of Mankind. And
 tho' several make use of Coition to obtain that End, yet
 we find by experience, that in many it does not succeed,
 because they order not themselves as they ought to do:
 For tho' it must be granted, that all our Endeavours de-
 pend upon the divine Blessing, yet if we are wanting
 in any Thing to ourselves, how can we expect that Blessing
 to succeed our Endeavours? My Business therefore in this
 Section shall be to shew how Women that desire to have
 Children should order themselves.

First then, Women that are desirous to have Children
 must, in order thereunto, give themselves to moderate
 Exercise: For want of Exercise, and Idleness, are very
 great Enemies to the Work of Generation, and indeed
 are Enemies both to Soul and Body. And those that
 shall give themselves the Trouble to observe it, will find
 those City Dames that live high, and do nothing, sel-
 dom have Children, or if they have, they seldom live:
 Whereas these poor Women that accustom themselves to
 Labour, have many Children, and those strong and
 Justy. Nor need we wonder at it, if we consider the Be-
 nefit that comes by a moderate Exercise and Labour;
 for it opens the Pores, quickens the Spirits, stirs up the
 natural Heat, strengthens the Body, Senses and Spirits,
 comforts

comforts the Limbs, and helps Nature in all her Exercises, of which Procreation of Children is none of the least.

A second thing to be observ'd by Women in order to Conception, is, that they avoid all Manner of discontent, and the occasion of it; for Discontent is a great Enemy to Conception, and it so dispirits either Man or Woman, that it hinders them from putting forth that Vigour, which ought to be exerted in the Act of Coition: When on the contrary, Content and Satisfaction of Mind dilate the Heart and Arteries, whereby the vital Blood and Spirits are freely distributed throughout the Body: and thence arise such Affections as please, recreate, and refresh the Nature of Man, as Hope, Joy, Love, Gladness and Mirth. Nor does it only comfort and strengthen the Body, but also the Operation and Imagination of the Mind: which is so much the more necessary; insomuch, as the Imagination of the Mother works forcibly upon the Conception of the Child. Women, therefore, ought to take great Care that their Imagination be pure and clear, that their Child may be well formed.

A third thing that Women ought to take Care of to further Conception is, to keep the Womb in good order; and to that End to see that the *Menses* come down as they ought to do: For if they are discoloured they are out of Order. But if the Blood comes down pure, then the Woman will be very prone to conceive with Child, especially if they use Copulation in 2 or 3 Days after the monthly Terms are stayed.

A fourth thing a Woman that would conceive should observe is, that she uses not the Act of Coition too often: for Satiety gluts the Womb, and renders it unfit for its Office. There are two Things demonstrate this; *i. e.* that common Whores (who often use Copulation) have never, or very rarely any Children: For the Grass seldom grows in a Path that is commonly trodden in. The other is, that those Women, whose Husbands have been long absent, do after Copulation with them again, conceive very quickly.

A fifth Rule is, that they take Care that the Time of

of Copulation be convenient, that there may be no Fear of Surprise ; for Fear hinders Conception. And then it were best also that the Desire of Copulation be natural, and not stirred up by Provocation: And if it be natural, the greater the Woman's Desire of Copulation is, the more likely she is to conceive.

I will add no more, but that some Authors report, That a Loadstone carried about a Woman, not only causeth Conception, but Concord between Man and Wife ; which if it be true, I would have no married Woman go without one, both for her own and Husband's Quiet.

*Let all the Fair who would have Children from
Their soft Embraces, read what's here laid down ;
Those that to Exercise themselves incline,
And in their Love to be content design,
Who have their monthly Terms in Order flow,
And regulate them if they do not so ;
That Love's Embraces moderately use
And to enjoy them a fit Season chuse ;
These may content with what they've done remain.
And need not fear their Wishes to obtain.*

S. 2. *What a Woman* After a Woman has conceived or has Reason to think so, she ought to be very careful of herself, lest she

should do any thing that might hinder Nature in her Operation. For in the first two Months after Conception, Women are very subject to Miscarriages, because then the Ligaments are weak, and soon broken. To prevent this, let the Woman every Morning drink a Draught of Sage Ale, and it will do her Abundance of Good. But if, notwithstanding Signs of Abortion or Miscarriages appear, let her lay a Toast dipped in Tent (in case Muscadel cannot be gotten) to the Navel, for this is very good. Or let her take a little Garden Tansey, and having brused it, sprinkle it with Muscadel, and apply it to the Navel, and she will find it much better. Also Tea infused in Ale, like Sage Ale, and a Draught

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drank every Morning, is most excellent for such Women as are subject to Miscarriages. Also take Juice of Tansey, clarify it, and boile it up into a Syrup with twice its Weight in Sugar, and let a Woman take a Spoonful or two of it in such Cases, and it will be an excellent Preservative against Miscarriages. Also, if she can, let her be where the Air is temperate. Let her Sleep be moderate; let her also avoid all Watching and immoderate Exercise, as also disturbing Passions, loud Clamours, and filthy Smells; and let her abstain from all Things which may provoke either Urine or the Courses; and also from all sharp and windy Meats; and let a moderate Diet be observed. If the Excrements of the Guts be retained, lenify the Belly with Clysters made of the Decoction of Mallows and Violets with Sugar and common Oil; or make Broth of Borage, Bugloss, Beets, Mallows, and take therein a little Manna; but on the contrary, if she be troubled with a Looseness of the Belly, let it not be stopped without the Judgment of a Physician; for that matter all Uterine Fluxes have a malignant Quality, and must be evacuated and removed before the Flux be stayed.

C H A P. III.

How the Child lieth, and how it groweth up in the Womb of the Mother after Conception.

HAVING shewn how a Woman ought to order herself after Conception, it will be now necessary to shew how the *Fœtus* is produced thereby, and then how the *Embryo*, when formed, lies in the Womb of its Mother.

As to the formation of the *S. 1. How the Child is* Child, it is to be noted, That *formed in the Womb* after the Act of Coition, the Seed *after Conception.* lies warm in the Womb for six Days without any visible Alteration, only the Womb closes up itself to prevent its issuing forth again, and for the securing it from any Cold; and all this Time it looks like Butter,
or

or coagulated Milk. And it would be very necessary for her who has reason to believe she has conceived, to forbear the Embraces of her Husband all that Time, lest the Conception should be spoiled. In three Days after, it is altered from the Quality of thick Milk or Butter, and it becomes Blood, or at least resembles it in Colour, Nature having now begun to work upon it; in the next six Days following, that Blood begins to be united into one Body, grows hard, and becomes a little Quantity, and to appear a round Lump. And as the first Creation of the Earth was void, and without Form, so in this creating Work of Divine Power in the Womb, this shapeless Embryo lies like the first Mass. But in two Days after the principal Members are formed by the plastic Power of Nature, and these principal Members are four in Number, *viz.* The Heart, the Brain, the Liver, and the Testicles or Stones. Three Days after the other Members are formed, and are distinguished from the Shoulders by the forming Faculty to the Knees, and the Heart, Liver, and Stones, with their Appurtenances, do grow bigger and bigger. Four days after that, the several Members of the whole Body do appear, and as Nature requires, they conjunctly and separately do receive their Perfection. And so in the appointed Time, the whole Creation hath that Essence which it ought to have in the Perfection of it, receiving from God a living Soul, therewith putting into his Nostrils the Breath of Life. Thus have I shewed the whole Operation of Nature in the Formation of the Child in the Womb, according to the Energy given it by the Divine Creator, Maker and Upholder of all Things both in Heaven and Earth.

By some others more briefly, but to the same Purpose, the forming of the Child in the Womb of its Mother is thus described: Three Days in the Milk, 3 in the Blood, 12 Days from the flesh, and 18 the Members, And 40 Days afterwards the Child is inspired with Life, being endowed with an immortal living Soul.

*Thus purest Blood to Seeds first turn'd, and then
Nature converts it into Blood again :*

Of which a harmless Mass soon after made,
 Such Pow'r by Nature is therein convey'd;
 And by Degrees it into Form does grow,
 And all its Parts distinguish are, that so
 It may to a living Soul united be,
 And lay a claim to Immortality.
 Whilst in mean Time the anxious Mother's Cares
 Increase as doth the Burthen which she bears:
 For as it grows, it wants a larger Room,
 And is uneasy in the too strait Womb,
 At last to quit its dark Recess it ventures,
 And into an unknown light World it enters.

I come now to shew in what *S. 2. Of the Manner*
 Manner the Child lies in the *and Form of the Child's*
 Womb of its Mother, whilst it *lying in the Womb,*
 is confin'd in the dark Re- *from the Conception, to*
 cesses; and omitting what ma- *the Birth.*
 ny say of this Matter, I shall
 only give you the Testimony of two or three of the
 most Learned, and then present a Figure resembling what
 I myself have seen.

The learned *Hippocrates*, in this Treatise *De Maturitate*
Partus, affirms, that the Child, as he is placed in the
 Womb, hath his Hands upon his Knees, and his Head
 bent down towards his Feet; so that he lies round to-
 gether, his Hands upon his Knees, and his Face be-
 tween them: so that each Eye toucheth each Thumb,
 and his Nose betwixt his Knees. And of the same
 Opinion in this matter was *Bartholinus* the Younger.
Columbus is of Opinion, that the Figure of the Child
 in the Womb is round, the right Arm bowed, the Fin-
 gers thereof under the Ear, and above the Neck, the
 Head bow'd down, so that the Chin toucheth the Breast,
 the left Arm bowed above both Breast and Face, and
 propped up by the bending of the right Elbow; the
 Legs are lifted upwards, the right of which is so lifted
 up, that the Thigh toucheth the Belly, the Knees the
 Navel; the Heel toucheth the left Buttock, and the Foot
 is turned back and covereth the Secrets; the left Thigh

toucheth the Belly, the Knees the Navel, the Heel toucheth the left Buttock, and the Foot is turned back and covereth the Secrets; the left Thigh toucheth the Belly, and the Leg lifted up to the Breast, the Back lying outwards.

Thus the Reader may see how Authors differ herein. But this ought to be noted, That the different Positions which the Child has been seen in, hath given Occasion to the different Opinion of Authors. For when the Woman is young with Child, the *Embryo* is always found of a round Figure, a little oblong, having the Spine moderately turned inwards, the Thighs folded, and a little raised, to which the Legs are joined, that the Heels touch the Buttock, the Arms banding, and the Hands placed upon the Knees, towards which the Head is inclining forwards; so that the Chin toucheth the Breast; the Spine of the Back is at that Time placed towards the Mother's, the Head uppermost, the Hands forwards, and the Feet downwards, and proportionable to its Growth it extends its Members by little and little, which were exactly formed in the first Month. In this posture it usually keeps till the seventh or eighth Month, and then by a natural Propensity and Disposition of the upper parts of the Body, the Head is turned downwards towards the inward Orifice of the Womb, tumbling as it were over its Head; so that the Feet are uppermost, and the Face towards the Mother's great Gut. And this turning of the Infant in this Manner with its Head downwards towards the latter End of a Woman's Reckoning, is so ordered of Nature, that it may be better disposed for the Birth. The Knowledge of these Things being so essential to the Practise of a Midwife, I could not omit them. I shall now conclude what I have to say farther as to this, with the Figure of a Child prepared for the Birth, resembling what I myself have seen, taken out of the learned *Spigelius*.

CHAP. IV. *Of the Obstructions of Conception; with the Cause and Cure of Barrenness, and the Signs of Infertility both in Men and Women.*

WE have already inquired into many Secrets belonging to the Generation of Man; and have treated largely about Conceptions which is one of the chief Mysteries of Nature. But before I proceed any further, it is highly necessary that I treat of the Obstructions of Conception; which naturally leads me to treat of Barrenness, which is the grand Obstruction of Conception: and herein, for the Sake of all those who desire Children, I shall shew how it is caused, and then how to be cured.

Seeing all grant, the having of Sect. 1. *Of Barren Children* is a Blessing, it will easily *renness.*

be granted that Barrenness is a Curse. And since it is manifested that it occasions Discontent betwixt Man and Wife, and every Woman looks upon it as a Reproach to be barren, it will need no Apology to enquire into the Cause of it.

In some Countries before Women were admitted to the Marriage-bed, they were first searched by the Widwife, and those only which she allowed of as fruitful, were permitted to marry. It must needs therefore be a grateful Piece of Service to the Fair Sex, to shew them how to turn the stony Ground into a fruitful Soil, that instead of being reproached with a barren Womb, they may become the joyful Mother of many Children.

Barrenness is a natural and accidental Defect which hinders Conception; for that which hinders Conception causeth Barrenness. Now there may be several Causes why Conception may be hindered; as overmuch Heat or Cold drying up the Seed, and making it to corrupt: this extinguishing the Life of the Seed, and that making it waterish, and unfit for Generation. It may be caused also by the not flowing, or by the overflowing of the Course, and by Swellings, Ulcers, or Inflammations of the Womb, or by an Excrecence of Flesh growing about the Mouth of the *Matrix*, whereby the Seed

is hinder'd from being injected into the Womb; and Want of Love in the Persons copulating may also hinder Conception, as is apparent from those Women that are deflowered against their Will; no Conception following any forced Copulation.

And here let me caution Parents against one Thing that often causeth Barrenness which might easily be prevented; and that is, against letting Virgins Blood in the Arm before their Courses come down: These come down in Virgins usually in the 14th Year of their Age, seldom before the 13th, but never before the 12th. Now because usually young Virgins are out of Order before they first break down, the Mother goes with her to the Doctor, who finding the Fulness of Blood is the Occasion of her Illness, orders her to be let Blood in the Arm; upon which she becomes well for a Time, the superfluous Blood being taken away; and this Remedy, which is worse than the Disease, being repeated four or five Times, the Blood comes not down at all to the Womb, as it doth in other Women, but the Womb dries up, and is for ever barren: Whereas had she been let Blood in the Foot, it would have brought the Blood downwards, and so have provoked the Terms, and prevented Mischief.

Another Cause of Barrenness is, for want of convenient moderate Quality, which the Woman ought to have with the Man; as, if he be hot, she must be cold; if he be dry, she must be moist: But if they both are dry, or both of a moist Constitution, they cannot propagate, tho' in this Case neither of them may be barren, singly considered; for he or she, tho' now as barren as the barren Fig-tree, yet joined with an apt Constitution, may become as fruitful as the Vine.

Another Cause of Barrenness may be the Disuse of Copulation: for some there are of that frigid Constitution; that they either use not the Means at all, or else perform it with so much Languor and Coldness, that it is not likely it should prove efficacious: Whereas, as I have already said, the Act of Coition should be perform'd with the greatest Ardor and Intensity of Desire imaginable,

ginable, or else they may as well let it alone; for as good never the whit as never the better. But since Nature teaches to do what they do in this kind vigorously, this frigid Disposition is the effect of a cold Distemper, and must be cured by such Things as heat and nourish; therefore such ought to eat and drink on the best, since the Latin Proverb tells us, *sine Cerero & Libero friget Venus*:

Without good Drink and Feeding high,

Desire to Venus soon will die

Such therefore ought to feed upon Cock-stones and Lamb-stones, Sparrows, Patridges, Quails, and Pheasant Eggs; for 'tis an infallible Aphorism in Physick, that whatsoever any Creature is extremely addicted to, they operate to the same End by their mymial Virtue in the Man that eats them. Therefore Patridges, Quails, Sparrows, &c. being extremely addicted to Venery, they work the same Effect in those who eat them: And this likewise is worthy to be noted, That in what Part of the Body the Faculty that you would strengthen lies, take the same Part of another Creature, in whom her Faculty is strong, as a Medicine: As for instance, the *Virtus procreative* lies in the Testicles; therefore Cock-stones &c. are medicinal in this Distemper. Let such Persons also eat such Food as is very nourishing, as Parsnips, Alisanders, Skirrits, and Pine Nuts; and let them take a Dram of Diasatyron in an Electuary every Morni. 3. The Stones of a Fox dried to a Powder, a Dram taken every Morning in Tent, is also very good in this Case: And so also is a Dram of Satyrion Root, taken in like manner.

After married People have lived long together, and both seem likely, and yet neither of them have had Children, there often arises

Discontent between them, and both are troubled because they know not on what Side the Fault is. And tho' Authors have left several Ways to know whether the Man or the Woman be defective, yet because I cannot confide in their Judgements, I shall pass them by in Silence, and rather lay down a few Rules that may be depended upon,

S. 2. *Of the Signs of Insufficiency in Man; and Bar in Women.*

than many that are uncertain. But I must first premise that Women are subject to so many Infirmities more than Men, that the Cause of Barrenness is oftner on their Side than the Man's. For if the Man has the Instrument of Generation perfect, being in Health, and keeping a regular and temperate Diet and Exercise, I know no accidental Cause of Barrenness in him; whereas the chief Cause of Barrenness in a Woman lies in her Womb, and the Infirmities incident thereunto; some of which are the stopping of the *Menstrua*, or their Overflowing; as also the Flux of the Womb with the Faling out thereof and the Inflammation, Windiness, Heat and Dryness thereof; for each of which we shall prescribe proper Cures. But to be a little more particular.

If a Man or Woman, in whom the Instruments of Generation appears no way defective, would know whether the Cause of Barrenness be in themselves or their Bedfellow, let them take a Handful of Barley, or any other Corn that will grow quickly, and keep half of it in the Urine of a Man, and the other half in the Urine of the Woman, the Space of 24 Hours. Then take it out and set it, the Man's by itself, and the Woman's by itself, in a Flower-pot, or something else, where you may keep them dry. Then water the Man's every Morning with his own Urine, and the Woman's with hers; and that which grows first is the most fruitful; and that which grows not at all, denotes the Person to be naturally barren. Nor let any despise this Trial; for seeing Physicians will by Urine undertake to tell a Person of his or her Diseases, why should not Urine also shew whether a Person be fruitful or not? But if in a Man the Instrument of Generation is not perfect, it will be obvious to the Sight; and if the Yard be so feeble, that it will not admit of Erection, it can never convey the Seed into the Womb, nor can there be in such a Case any Conception. But this is plain and easily discerned, that it needs must be obvious to both Parties; and the Man who finds himself debilitated, ought not to marry; or if he does, he must be contented if he finds his Wife, seeking for

for that Satisfaction which he is incapable of giving. 'Tis true for a Woman to supply her Husband's Defects, is contrary both to Honour and Virtue; but where a Woman doth break the Bounds, on such Occasion, the Fault will lie in a great Measure at the Husband's Door, tho' the Wife cannot be held Innocent.

The Case can't be so bad with the Woman, tho' she be barren, but what her Husband may make use of her unless she be impenetrable, which (tho' it sometimes does, yet) but very rarely happens: And therefore the Man is the most inexcusable if he transgress.

Besides what I have already mentioned, Signs of Barrenness in Women are: If she be of an over hot Constitution, of a dry Body, subject to Anger, hath black Hair, a quick Pulse, her Purgations flow but little, and that with Pain, and yet has a violent Desire to Coition; but if she be of a cold Constitution, then are the Signs contrary to those recited. If Barrenness be caused thro' an evil Quality of the Womb, it may be known by making a Suffumigation of red Storax, Myrrh, Cassia-wood, Nutmeg, Cinnamon, and letting her receive the Fume of it into her Womb, covering her very close. And if the Odour so received passeth through the Body up into the Mouth and Nostrils; of herself she is fruitful. But if she feel not the Fume in her Mouth and Nose, it denotes Barrenness one of these Ways, *viz.* That the Seed is either thro' Cold extinguished, or thro' Heat dissipated. And if a Woman be suspected to be unfruitful, cast natural Brimstone, such as is digged out of the Mine, into her Urine, and if Worms breed therein she is fruitful. But this shall suffice to be said of the Causes and Signs of Barrenness, 'Tis now high Time to proceed the Cure.

In the Cure of Barrenness, Respect must be had to the Cause; for the Cause must be first removed, and then the Womb strengthened, and the Spirits of the Seed enlivened by corroborating Applications.

If Barrenness proceeds from over much Heat, let her use inwardly Succory, Endive, Violets, Water-Lillies,

Sorrel and Lettuce, with Syrup and Conserve made thereof, thus :

Take Conserve of Borage, Violets, Succory, Water-Lillies, of each one Ounce, half an Ounce of Conserve of Roles; Diamargariton frigid Diatrion fantalon, of each half a Dram; with Syrup of Violets, or Juice of Citron, make an Electuary.

Let her also take of Endive, Water-Lillies, Borage-Flowers, of each a Handful; Rhubarb, Myrobalans, of each three Drams; with Water make a Decoction; add to the Straining the Syrup laxative of Violets one Ounce, Syrup of Cassia half an Ounce, Manna three Drams; make all into a Potion. Take of the Syrup of Mugwort one Ounce, Syrup of Maidenhair two Ounces, Pulv. Elect, Trionsant made all up into a Julep. Apply to the Reins and Privities Fomentations of the Juice of Lettuce, Violets, Roses, Mallows, Vine Leaves, and Nightshade; let her also anoint her secret Parts with the cooling Ointment of Galls. Baths are good for her to sit in. Let the Air be clear, her Garments thin, her Food Lettuce, Endive, Succory, and Barley: but let her have no hot Meats, nor strong Wines, except it be waterish and thin. Rest is good for her, both in Body and Mind: She must use but little Copulation, but may sleep as much as she will.

If Barrenness be occasioned by the Predominancy of Cold, extinguishing the Power of the Seed, which may be known by her desiring Venery, and receiving no Pleasure in the Act of Copulation, even while the Man is spending his Seed; her Terms are phlegmatic, thick, slimy, and flow not rightly: In this Case let her take Syrup of Calamint, Mugwort, Betony of each 1 Ounce; Water of Pennyroyal, Feverfew; Hyssop, Sage, of each 2 Ounces; and make a Julep. Also let her take every Morning two Spoonfuls of Cinnamon Water, with one Scruple of Mithridate. Also let her take Oil of Aniseed 1 Scruple and half; Jasmini, Diachylon both, Dioschi Diagalang of each 1 Dram; Sugar four Ounces; with Water of Cinnamon make Lozenges, and take of them a Dram and half twice a Day, two Hours before

Meals

Meals. Let her also fasten Cupping-Glasses to her Hips and Belly: And let her take Storax Calamita one Ounce; Mastick, Cloves, Cinnamon, Nutmeg, Lignum, Aloes, Frankincense, of each half an Ounce, Musk ten Grains, Ambergrease half a Scruple, with Rose-water make a Confection; divide it into four Parts, of one Part make a *Pomum odoratum* to smell to, if she be not hysterical; of the 2d make a Mass of Pills, and let her take 3 every Night; of the 3d make a Pessary, and put it up; and of the 4th make a Suffumigation for the Womb.

If Barrenness arises from the Faculties of the Womb being weakened, and the Life of the Seed suffocated by overmuch Humidity flowing on those Parts, let her take of Betony, Majoram, Mugwort, Pennyroyal, Balm, of each one Handful; Root of Asarum, Fennel Elicampane, of each 2 Drams; Aniseed, Cumminseed, of each a Dram, with Sugar and Water a sufficient Quantity, of which make a Syrup, and take 3 Ounces every other Morning. Then Purge with these Pills following, Take of Pil. Ext. 2 Scruple; Diagridion 2 Grains; Species de Castore 1 Scruple; make them up into 9 Pills with Syrup of Mugwort. Also take Spec. Diagemmæ, Diamoschi, Diembræ, of each 1 Dram; Cinnamon one Dram and a half; Mace, Cloves, Nutmegs, of each half a Dram; Sugar six Ounces, with Water of Feverfew; make Lozenges to be taken every Morning. Likewise let her take of the Decoction of Sarsaparilla and Virga Aurea, with a good Quantity of Sage, which is an Herb of that Virtue, that Cornelius Agrippa honoured it with the Title of *Sacra Herba*, a holy Herb: And Dodonæus, in his History of Plants, reports, That after a great Plague had happened in Egypt, which had almost depopulated the Country, the surviving Women were commanded to drink the Juice of Sage, that they might multiply the faster. Let her also anoint her Genitals with the Oil of Aniseed and Spikenard. Trochisks to smother the Womb are also very good. To make which let her take Mace, Nutmeg, Cinnamon, Storax, Amber, of each one Dram; Cloves, Ladan

of

of each half a Dram; Turpentine a sufficient Quantity. *Lastly*, Take the Roots of Valerian and Elicampagne, of each one Pound; of Galangal 3 Ounces; Origan, Lavender, Majoram, Betony, Mugwort, Bay leaves Calamint, of each 3 Handfuls; with Water make an Infusion, in which let her sit after she has had her Courses. But to proceed.

If Barrenness be caused by the Dryness of the Womb consuming the Matter of the Seed, let her take every Day Almond-milk and Goats milk, extracted with Honey; eat often of the Root *Satyrian* candied, and of the Electuary of *Diasatyrian*. Let her also take 3 Wether's Heads, and boil them till the Flesh come from the Bones; then take of Melilot, Violets, Camomile, Mercury, Orchis with the Roots, of each one Pound; Fenugreek, Linseed, Valerian Roots, of each a Handful; let all these be decocted in the aforesaid Broth, and let the Woman sit in the Decoction up to the Navel. Also take of Deer's Suet half an Ounce, Cow's Marrow, *Styracis liquidæ*, of each a Dram; Oil of sweet Almonds 2 Ounces; with Silk or Cotton make a Pessary, and make Injections only of fresh Butter and Oil of sweet Almonds.

It sometimes happens that Barrenness is caused by Remissness in the Manner of the Act of Coition; and tho' there be no Impediment on either Side, yet if both Sexes meet not in that Act with equal Vigour, no Conception follows; for many Times the Man is too quick for the Woman, or rather the Woman too slow for the Man, and is not prepared to receive the Seed with that Delight which she ought, when it is emitted by the Man; and those who follow the Opinion of the Ancients, That the Woman contributes Seed in the Formation of the Child, as well as the Man, are of Opinion that there ought to be a joint Emission, both of the Man and Woman at the same Instant; which, administering to both a very great Delight, perfects the Work of Conception. But if in this Case the Woman be slack, it will be proper for the Man the Advice given in Chap. III. S. 2. where both Sexes are shewed how to manage themselves in the Act of Coition,

tion, that so by stirring up in the Woman a Desire to Venerary, she may meet his Embraces with the greatest Ardour. But if this prove ineffectual, let her, before the Act of Coition, foment the Privities with the Decoction of *Bettony, Sage, Hyssop, and Calamint*, and anoint the Mouth and Neck of the Womb with *Musks and Civet*; and, the cause of Barrenness removed, let the Womb be corroborated by the following Applications.

Take of *Bay berries, Mastick, Nutmeg, Frankincense, Cypress Nuts, Zadani, Galbani*, of each one Dram; *Styracis liquida*, two Scruples; *Cloves*, half a Scruple; *Ambergrease*, two grains; *Musk*, six Grains; then with Oil of *Spikenard* make a Pessary. Also take red *Roses*, with *Frankincense, Lapis Hamatilis*, of each half an Ounce; *Sanguis Draconis*, fine *Bole Massick* of each two Drams; *Nutmeg, Cloves* of each one Dram; *Spikenard*, half a Scruple; and with Oil of *Wormwood* make a Plaster for the lower Part of the Belly. And let her eat of *Errings Roots* candied, and make an Injection of the Juice of the Roots of *Satron*. And then let her use Copulation soon after the Menses are ceased, Conception being the most apt to follow, for then the Womb is thirsty and dry, and aptest both to draw the Seed, and to retain it, by the Roughness of the inward Superficies. And let her take care to avoid Excess of all things; and to lay aside all Passion of the Mind, shunning Study and Care as Things that are Enemies to Conception. For if a Woman conceive under such Circumstances, how wise and prudent soever the Parents are, the Children at best will be but foolish; because the animal Faculties of the Parents, viz. the Understanding and Judgement (from whence the Children derive their Reason) are confused through the Multitude of Cares and Cogitations; of which we see divers Examples in learned Men, who, after great Study and Care having performed their conjugal Rites with their Wives, have often begot Children which have indeed been the Fruits of their Bodies, but not the Issue of their Brains. But thus much shall suffice for the Chapter of Barrenness.

Which

*Which to both Sexes clearly doth relate,
 How Nature sometimes doth debilitate :
 And likewise shews, how those who love to pry
 Into the Cause of Things may soon espy
 On which Side Infancy does lie.
 And 'tis a Maxim'mong Physicians known,
 The Cure's half wrought when once the Cause is shewn,
 Here the fair Sex those Remedies may see,
 Which will, if barren, make them fruitful be.*

C H A P. V.

*How Child-bearing Women ought to govern themselves
 during the Time of their Pregnancy.*

I Have already shewn how a Woman ought to order herself and what she ought to do presently after Conception in order to prevent Miscarriages; and therefore shall say no more as to that: What I design in this Chapter is to shew how she ought to govern herself during the whole Time of her Pregnancy.

First then: let a Woman that is with Child (if she can) chuse a temperate Air, not infected with Frogs, and for that reason not near any marshy Grounds, Rivers, Lakes, or Ponds: But this by some cannot be avoided, their Habitation falling out to be in such Places. But those who can live where they please, ought to avoid such Places; and so they should likewise the going abroad in too hot or cold Weather: As also when the South Wind blows hard, for that often proves hurtful to Women with Child; and sometimes cause Abortion. Nor is the North Wind much less hurtful, or less to be avoided, as causing Rheums, Coughs, and Catarrhs, which, opening the Body, often causes Miscarriages.

Secondly, She ought also to be very cautious in the Matter of her Diet, chusing only those Meats that create wholsome Nourishment, and such as are moderately dry: And let her take Care to prevent and avoid immoderate Fasting, for that will weaken the Infant, and render it of

a sickly

a sickly Constitution, and sometimes causes Abortion. And as all Excesses are to be avoided, so she must take Care not only of avoiding immoderate fasting, but immoderate Eating too, which will not only be apt to stuff up the Child, but to swell it up to that Degree, that it will endanger the Life of itself and the Mother in its Birth. Let it suffice, that in general she avoids all Meats which are too hot, or too cold and moist; such as Sallads, Spices, and hot Meats, which often cause the Child to be born before its Time; and sometimes without Nails, which foreshews a short Life. And therefore in this Case the most wholesome Meats are Pidgeons, Partridges, Pheasants, Larks, Veal, Mutton, or any Meat that yields a good Juice, and contributes kindly Nourishments; as also such Fruits as are sweet and of easy Digestion, as Cherries, Pears, Damsons, and the like. But let her avoid, as pernicious, all such Things as cause and create Wind.

Care ought also to be taken with respect to her Exercise, which ought to be moderate; for violent Motion, either in Walking or Working, is hurtful and disturbing to the Womb, especially riding upon the Stones in a Coach, or any other uneven Place; and in like manner all extraordinary Sounds and Noises should be avoided, especially the Ringing of Bells, and the Discharging of great Guns: Neither ought she give Way to either immoderate Laughing or Weeping, or to Anger, or any other Passion, for that may be prejudicial to her.

Tho' the Act of Coition is that without which Conception cannot be, yet the immoderate Use of it hinders the chief End for which it was designed. In the first four Months after Conception, she ought not to lie with her Husband, at least sparingly, lest, by shaking the Womb in that Action, the Courses should again be forced down. In the fifth and sixth Months she ought also to abstain; but in the 7th, 8th, and 9th, it may freely be permitted, by reason it opens the Passage, and facilitates the Birth, To contribute the better

*S. 2 Further Rules
for Women to observe
during Pregnancy.*

better towards which, the Woman should be careful to keep her Body soluble; Syrups, and other opening Things, being very helpful to Nature in those Operations. Let her, before she grows too big, lay aside her Busk, and no lace too clo'e, lest the Child be thereby hindered from coming to its full Growth.

To prevent any Disorder that may happen to her Breasts by too much Blood, which will cause curlded Milk, let her wear a Necklace of Gold about her Neck, or rather a small Ignor of Steel between her Breasts, fomenting them a Quarter of an Hour every Morning, with Water distilled from Ground-ivy, Periwinkle and Sage, being blood-warm.

When her Belly is swelling, and the Motion is great, which will be about the fourth Month, she may swathe it with a Swathe-band, anointed with Pomatum, or any other Thing of that Kind, to keep it smooth and free from Wrinkles. For which End it will be best to take of the Caul of a Kid, and of a Sow, of each 3 Ounces; Capen-Grease and Goose Grease, of each one Ounce and a half; and having melted them all together, put thereto a Quarter of a Pint of Water; after which strain them thro' a Linnen Cloth into fair Water, casting it too and fro therein, till it be white; at which Time add to it of the Marrow of a red Deer, one Ounce, and lay it in red Rose Water 12 Hours. After the Expiration of which, you may use it, anointing all the Swaith and Belly.

But if these Ingredients are not easy to be had, you may make use of the following Liniment, which will do almost as well as the other: Take of Mutton Suet, (that which grows above the Kidneys is best) and of Dog's Grease of each 2 Ounces Whale Oil 1 Ounce, and Oil of sweet Almonds the same Quantity; wash them well, after they are melted together in the Water of Germaner, or new white Wine, and anoint the Belly and Swathe therewith. Those that care not to anoint their Bellies, make use of the following Bath or Decoction: Take of al. Sorts of Mallows, and of Aktherwort, each 2 Handfuls; white Lily Roots 3 Ounces; Melilot and Camomile, of each 2 Handfuls; Lime Seeds, Quince Seeds, and Fenugreek Seeds, 3 Ounces; boil them

well

well in Spring water and bathe therewith. If the Woman, after her Quickening, finds but little Motion of the Infant in her Womb, let her make a Quilt in the Manner following, and bind it upon the Navel, and it will much strengthen and comfort the Infant: Take the Powder of *Roses*, red Coral, and Gilly flowers, of each 2 Ounces; *Maſtick* a Dram, *Angelica-seeds* 2 Drams, *Ambergrease* 2 Grains, and *Musk* 1 Grain; all which being well beaten, put them into a Linnen Bag, ſpread them abroad and quilt it, that they may be in every Part of it, placing it upon the Navel, and it will have the desired Effect. These Things are sufficient to observe during the Time of their Pregnancy, that neither Child nor Mother may miscarry, but be brought to the Birth in the appointed Time. It remains now, that when the appointed Time is come, the good Woman is to be instructed in her Duties; but that shall be the Business of the next Chapter.

C H A P. VI.

Directions for Midwives how to assist Women in the Time of their Labour; and how Child-bearing Women should be ordered in the Time of their Lying-in.

THE Office of a Midwife is not to be undertaken by any without due Consideration: First, whether they are sufficiently qualified for it, or else they make themselves guilty of the Death of all those that shall miscarry under their Hands for want of Ability to perform their Office. And tho' they may escape with Impunity before Men, they will assuredly be called to Account for it before a higher Tribunal. And therefore a Midwife should take Care to fit herself for that Employment with the Knowledge of Things necessary for the faithful Discharge thereof: And that I may contribute thereto, is one principal End of this Book. In order to which I shall first briefly shew how a Midwife ought to be qualified.

A Midwife ought to be of a middle Age, neither too old nor too young, and of a good Habit of Body, not subject

SECT. 1. How a Midwife ought to be qualified.

to Diseases, Fears, or sudden Frights; nor are the Qualifications assigned to a good Surgeon improper for a Midwife, viz. a Lady's Hand, a Hawk's Eye, and a Lion's Heart: To which may be added, Activity of Body, and a convenient Strength, with Caution and Diligence, not subject to Drowsiness, nor apt to be impatient. She ought also to be sober, affable, courteous, and chaste; not covetous; nor subject to Passion; but bountiful and compassionate, and her Temper chearful and pleasant, that she may the better comfort her Patients in their Sorrow. Nor must she be very hasty, tho' her Business may perhaps require her in another Place, lest she should make more Haste than good Speed. For above all, she ought to be qualified with the Fear of God, which is the principal Thing in every State and Condition, and will furnish her on all Occasions both with Knowledge and Discretion. But now I proceed to more particular Directions.

S. 2. What must be done when the Woman's Time of Labour is come.

When the Time of Birth draws near, and the good Woman finds her travelling Pains begin to come upon her, let her send for a Midwife in Time, better too soon than too late, and get those Things ready, which are proper upon such Occasions: When the Midwife is come, let the first Thing she does be to find whether the true Time of the Birth be come. The Want of observing this hath spoiled many a Child, and endanger'd the Life of the Mother, or at least put her to twice as much Pain as she needed; For unskilful Midwives, not minding this, have given Things to force down the Child, and thereby disturbed the natural Course of her Labours; whereas Nature works best in her own Time and Way. I do confess it is somewhat difficult to know the true Time of some Women's Labour, they being troubled with Pains so long before their true Labour comes; in some, Weeks before, the Reason of which is the Heat of the Reins, which is manifest by the swelling of their Legs. And therefore when Women with Child find their Legs to swell much, they may be assured their Reins are

too hot. Wherefore my Advice to such Women is, to cool their Reins before the Time of their Labour, which may be effectually done by anointing the Reins of their Back with the Oil of Popies and Violer, or Water Lillies, and thus they may avoid that hard Labour which they usually undergo whose Reins are hot; which that they may the better prevent, let me recommend to you the Decoction of Plantain-leaves and Roots, which is thus made: Make a strong Decoction of them in Water, and then having strained and clarified it with the White of an Egg, boil it into a Syrup with its equal Weight of Sugar, and keep it for Use. But since it is so necessary for Midwives to know the true Time of a Woman's Labour, the following Section will rightly inform them.

When Women draw near the Time of their Reckoning, especially with the first Child, and perceive any extraordinary Pains in their Belly, they immediately send for their Midwife, as taking it for their Labour, tho' perhaps these Pains which are so often mistaken for Labour, are only caused by the Cholic, and proceed from Wind; which Pains, tho' they come and go, griping the whole Belly, are yet without any forcing downward into the Womb, as is done by those that go before Labour. But these Cholic Pains may be removed by warm Cloaths laid upon the Belly, and the Application of a Clyster or two, by which those Pains that precede a true Labour, are rather furthered than hindered. There are also other Pains incident to Women in that Condition, from the Flux of the Belly, which are easily known by the frequent Stools that follow them.

But to speak more directly of the Matter: The Signs of Labour some few Days before are, that the Woman's Belly, which before laid high, sinks down, and hinders her from walking so easily as she used to do; also there flows from the Womb slimy Humours, which Nature has appointed to moisten and make smooth the Passage, that its inward Orifice may be the more easily dilated when

there is Occasion ; which beginning to open at that Time suffers that Slime to flow away, which proceeds from the Glandules called *Prostate*. These are Signs preceding Labour.

But when she is presently falling into Labour, the Signs are great Pains about the Region of the Reins and Loins, which coming and retreating by Intervals answer in the Bottom of the Belly by congruous Throes; and sometimes the Face is red and inflamed, the Blood being much heated by the Endeavours a Woman makes to bring forth the Child; and likewise because during the strong Throes her Perspiration is intercepted, which causes the Blood to have Recourse to her Face: Her Privy Parts are also swelled, by the Infant's Head lying in the Birth, which by often thrusting, causes those Parts to distend outward. She is likewise much subject to Vomiting, which is also a Sign of good Labour and speedy Delivery, though by ignorant Women thought otherwise; for good Pains are thereby excited and redoubled: which Vomiting is occasioned by the Sympathy there is between the Womb and the Stomach. Also when the Birth is near, most Women are troubled with a trembling of the Thighs and Legs; not with Cold, like the Beginning of an Ague Fit, but with the Heat of the whole Body: though this indeed does not happen always. Also if the Humours, which then flow from the Womb, are discoloured with Blood (which is what the Midwife calls Shews) it is an infallible Mark of the Birth's being near: And then if the Midwife puts her Finger up the Neck of the Womb, she will find the inner Orifice dilated; at the opening of which, the Membranes of the Infant, containing the Waters, present themselves, and are strongly forced downwards with each Pain she hath; at which Time one may perceive them sometimes to resist the Finger. And then again to press forwards, being more or less hard and extended, according as the Pains are stronger or weaker. These Membranes with the Water in them, when they are before the Head of the Child, which the Midwives call the

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Gathering of the Womb, resembles to the Touch of the Fingers, those Eggs which have yet no Shell, but are covered only by a simple Membrane. After this, Pains still redoubling, the Membranes are broken by the strong Impression of the Waters, which presently flow away, and then the Head of the Infant is presently felt naked, and presents itself at the inward Orifice of the Womb. When those Waters come thus away, then the Midwife may be assured the Birth is very near: this being the most certain Sign that can be, for the *Amnion* and *Allantois* being broken (which contained those Waters) by the pressing forward of the Birth, the Child is no more able to subsist long in the Womb afterwards, than a naked Man in a Heap of Snow. Now these Waters, if the Child come presently after them, facilitate the Labour, by making the Passage slippery; and therefore let no Midwife use Means to force away the Water: For Nature knows best when the true Time of the Birth is, and therefore retains the Water till the Time, but if by Accident the Water break away too long before the Birth, then such Things as will hasten it may be safely administered. And what is to be done in that Case, I shall shew in another Section by and by.

When, by the foregoing Signs S. 4. *What to be done* concurring, the Midwife is satisfied *at the Time of Labour*, that it is the true Time of her Labour, she must take Care to get all Things ready that are necessary to comfort the travailing Woman in that Time; and the better to do it, let her see that she be not strait laced. She may also give her a pretty strong Clyster if she finds there is Occasion for it; but with this Proviso, that it be done at the beginning, and before the Child be too forward; for otherwise it will be difficult for her to receive it. The Advantage of which Clyster is, that the Gut thereby will be excited to discharge itself of its Excrements, and the *Rectum* being emptied, there will be more Space for the dilating of the Passage, likewise to cause the Pains to bear more downwards, through the Endeavours she makes when

when other necessary Things for her Labour to be put in Order, both for the Mother and the Child.

As to the Manner of the Delivery, various Midwives use different Ways: Some are delivered sitting on a Midwife's Stool. But, for my own Part, I think that a Pallet-bed girded, and placed near the Fire, that the good Women may come on each Side, and be the more readily assisted, is much the best Way.

And if the labouring Woman abounds with Blood, it may not be improper to let her bleed a little, for by that means she will both breathe the better, and have her Breath more at Liberty; and likewise more Strength to bear down her Pain: And this may be done without Danger, because the Child being now ready to be born, needs not the Mother's Blood for its Nourishment any longer; and not only so, but this Evacuation does many Times prevent her having a Fever after Delivery. Likewise, if her Strength will permit, let her walk up and down her Chamber; and the better to enable her thereto, let her take some good strengthening Things, such as new-laid Eggs, Jelly, Broth, or some Spoonfuls of burnt Wine; and encourage her to hold off her Pain, bearing them down when they take her all that she can. And let the Midwife often touch the inward Orifice with her Finger, that she may the better know whether the Waters are going to break, and whether the Birth will follow soon after; for generally the Birth follows in two Hours after the Efflux of the Water. And to help it afterwards let her anoint the Woman's Privities with emollient Oil, Hog-grease and fresh Butter; especially if she finds them too hard to be dilated.

Let the Midwife also be near the Labouring Woman all the while, and diligently observe her Gestures, Pains and Complaints, for by this she may guess pretty well how her Labour goes forward; for when she changes her Groans into loud Cries, it is a great Sign the Birth is near; at which Time her Pains are greater and more frequent. Let her also sometimes rest herself on her Bed to renew her Strength, but not too long at a Time,
for

for to lie too long at a Time will retard her Labour, and therefore 'tis better for her to walk about the Chamber as much as she can; which, that she may the better do, let the good Woman support her under her Arms, if it be necessary; for by walking, the Weight of the Child causes the inward Orifice of the Woman to dilate much sooner than it would do if she lay upon her Bed; besides her Pains, while walking will be stronger and frequenter, and by Consequence her Labour will not be near so long. If she finds any sick Qualms, let her not be discouraged: and if she finds any Morions to vomit, let her not suppress them, but rather give Way to them. For it will however uneasy and irksome they be for the present, be much for her Benefit, because they further the Pains, and provoke downwards.

In the 3d. Sect of this Chap. I told you that sometimes it happens that the Water breaks away too long before the Birth, and that in such Cases those Things that hasten it may be safely administered: And there I promised to let the Midwife know what Things are most effectual in such Cases: And I now intend to make good my Word.

S. 5. *How to provoke the Birth, and cause speedy Delivery.*

When the Birth is long deferred, after the coming down of the Waters, let her hasten the Birth by drinking a good Draught of Wine, wherein Dittany, red Coral, Juniper-berries, Betony, Peanyroyal, and Feverfew have been boiled; or the Juice of Feverfew taken in its Prime, (which is in May) and clarified, and so boiled up in a Syrup, and twice its Weight of Sugar, is very good upon this Occasion. Also Mugwort used in the same Manner, works the same Effect. And so also does a Dram of Cinnamon in Powder, given inwardly, or Tansy bruised and applied to the Privities. Likewise the Stone *Asites* held to the Privities does in a very little Time draw forth the Child and the Afterburden; but great Care must be taken to remove it presently, or else it will draw forth the Womb and all, so great is its magnetic Virtue. Also a Decoction of Savory

vory made with white Wine, and drank, gives a Woman speedy Delivery. Also wild Tansy, or Silverweed bruised and applied to the Woman's Nostrils, is very good. So also are *Dato-stones* beaten to Powder, and half a Dram of them taken in white Wine. Parsley is of excellent Use on this Occasion: For if you bruise it, and press out the Juice, and then dip a Linnen Cloth in it and put it up, being so dipped, into the Mouth of the Womb, it will presently cause the Child to come away, tho' it be dead, and will bring away the After-burden also. The Juice of Parsley being of great Virtue, especially the *Stone Parsley* being drank by a Woman with Child, it clearth not only the Womb, but also the Child in the Womb, of all gross Humours. A Scruple of *Castoreum* in Powder in any convenient Liquor, is very good to be taken in such a Case, and so also are 2 or 3 Drops of Spirit of *Castoreum* in any convenient Liquor. Eight or Nine Drops of the Spirit of *Myrrh*, given in a convenient Liquor, have the same Effect. Or give a Woman in Travail another Woman's Milk to drink, it will cause speedy Delivery. Also the Juice of Leeks being drank with warm Water hath a mighty Operation causing speedy Delivery. Take Piony Seed, beat them to Powder, and mix the Powder with Oil; with which Oil anoint the Loins and Privities of the Woman with Child, it gives her Deliverance very speedily, and with less Pain than can be imagined. And this may be noted for a general Rule, that all those Things that move the Terms, are good for making the Delivery easy. There are several other Things efficacious in this Case; but I need not heap up Medicines unnecessary, those I have already named being sufficient.

S. 6. *How a Woman should be placed in order to her Delivery; with Directions to the Midwife how to deliver the Labouring Woman.* Having shewn how the Birth may be facilitated, in case it comes not soon after the breaking away of the Waters, I come now to shew the Manner of her Delivery.

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the Birth, let the Midwife place the Woman in a proper Posture for Delivery. And, first, let the Woman be conducted to the Pallet-bed, placed at a convenient Distance from the Fire, according to the Season of the Year; and let there be a Quilt laid upon the Pallet Bedstead, which is better than a Feather-bed, and let it have thereon Linnen Cloaths in many Folds, with such other Things as are necessary, which may be changed according as the Occasion requires it, that so the Woman may not be incommoded with Blood, Waters, and other Filth, which are voided in Labour. Then let her lay the Woman upon her Back, having her Head a little raised by the Help of a Pillow, having the like Help to support her Reins and Buttocks, that her Rump may lie high; for if she lie low, she cannot very well be delivered. Then let her keep her Knees and Thighs as far assunder as she can, her Legs being bowed towards her Buttocks, and let her Feet be stayed against a Log, or some other firm Thing. And let two Women hold her two Shoulders, that she may strain out the Birth with the more Advantage, holding in her Breath, and forcing herself as much as possible in like Manner as when she goes to Stool: For by such Straining the *Diaphragm*, or *Midriff*, being strongly thrust downwards, necessarily forces down the Womb, and Child in it. In the mean Time let the Midwife encourage her all she can, and take Care that she have no Rings on her Hands when she anoints the Parts: Then with her Finger let her gently dilate the inward Orifice of the Womb, and putting her Fingers in the Entry thereof, stretch them one from another when her Pains take her by this Means endeavouring to help forward the Child, and thrusting by little and little the Sides of the Orifice towards the hinder Part of the Child's Head, anointing those Parts also with fresh Butter, in case it be necessary. And when the Head of the Infant is somewhat advanced into this inward Orifice, it is usual among Midwives to say it is crowned; because it both girds and surrounds it like a Crown; but when it is gone so far, and the Extremity begins to appear without the Privy Parts, they then

then say the Child is in the Passage ; and at this Time the Woman feels herself as if she was scratched or pricked with Pins, and is ready to think that the Midwife hurts her ; whereas in Truth it is only occasioned by the violent Distention of those Parts, which sometimes even suffer a Laceration thro' the Bigness of the Child's Head. When Things are come to this Posture, let the Midwife seat herself conveniently to receive the Child, which will now come very quickly ; and with her Fingers Ends, which she ought also to be sure to keep pared, let her endeavour to thrust the Crowning of the Womb back over the Head of the Child. And as soon as it is advanced as far as the Ears, or thereabouts, let her take hold of the two Sides with her two Hands, and wait till the good Pain comes, and then quickly draw forth the Child, taking Care that the Navel-string be not intangled about the Child's Neck, or any other Part, as sometimes it is, lest thereby the After-burden be pulled with Violence, and perhaps the Womb also, to which it is fastened, and so either cause her to flood or else break the String, both which are of bad Consequence to the Woman, and render her Delivery the more difficult. Great Care must be taken that the Head be not drawn forth strait, but shaking it a little from one Side to the other, that the Shoulders may the sooner and easier take its Place, immediately after it is past ; which must be done without losing any Time, lest the Head being past, the Child be stopped there by the Largeness of the Shoulders, and so be in Danger of being suffocated in the Passage, as it has sometimes happened, for want of Care therein. But as soon as the Head is born, she may slide in her Fingers under the Arm-pits, and the rest of the Body will follow without Difficulty. As soon as the Midwife hath in this Manner drawn forth the Child, let her lay it on one Side, lest the Blood and Water which follow it immediately should do it an Injury by running into its Mouth and Nose, as it would do if it lay on its Back, and so endangered the choaking of it. The Child being thus drawn forth, the next Thing requisite is to bring away the After-burden ; but before that let the

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the Midwife be very careful to examine whether there be any more Children in the Womb; for sometimes a Woman may have Twins; of which the Midwife may satisfy herself, both by the Continuance of the Woman's Throes, and the Bigness of her Belly. But this is not so certain as to put her Hand up the Entry of the Womb, and there feel whether another Child is not presenting to the Passage: And if so, she must have a Care how she goes about the After birth 'till the Woman be delivered. The first String must be cut, and tied with a Thread 3 or 4 double, and the End fasten'd with a string to the Woman's Thigh to prevent the Inconvenience it may cause by hanging between the Thighs.

Until the After-burden is brought away, which sometimes is more difficult to do than the Child, and altogether as dangerous, if it be not speedily done, the Woman cannot properly be said to be safely delivered though the Child be born. And therefore how the Midwife may do it safely, without Prejudice to the Woman, is the Business of this Section.

Therefore as soon as the Child is born, before the Midwife either ties or cuts the Navel-string, lest the Womb should close, let her, having taken the String, wind it once or twice about one or two of the Fingers of the left Hand, joined together the better to hold it, with, which she may only take single hold of it above the Left, near the Privities, drawing likewise with that very gently, resting a while, with the Fore-finger of the same Hand extending and stretching along the String towards the Entry of the *Vagina*, always observing for the more Facility, to draw it from the Side to which the Burden least inclines, for in so doing, the rest will separate the better. And extraordinary Care must be taken, that it be not drawn forth with too much Violence, lest by breaking the String near the Burden, the Midwife be obliged to put up her whole Hand into the Womb to deliver the Woman, and she had need to take Care in this Matter, that so the Womb itself, to which sometimes this Burden is fastened very strongly, be not drawn away with it, which

which has sometimes happened. It is therefore very necessary to assist Nature with proper Remedies, which are in general whatever has been forementioned, to cause a speedy Delivery: for whatever has a magnetick Virtue to bring away the Birth, has the same to bring away the After-birth: Besides which, the Midwife ought to consider that the good Woman cannot but be much spent by the Fatigue she has already undergone in bringing forth the Infant, and therefore should be sure to take Care to give her something to comfort her. To which Purpose some good Jelly-broths, and a little Wine with a Toast in it, and other comforting Things will be necessary. Sneezing being very conducive to bring away the After-birth, let her also take a little white Hellebore in Powder to cause her to sneeze. Tansy and the Stone *Asttes*, applied as before depicted, it is very efficacious in this Case. The Smoak of Marygold Flowers, received up a Woman's Privities by a Funnel, will bring away the After-birth, tho' the Midwife has lost her Hold. Or if you boil Mugwort in Water till it be very soft, and then take it out and apply it like a Poullice to the Navel of the Woman in Travail, instantly brings away both the Birth and After birth; but as soon as they are come forth, it must be instantly taken away, lest it should bring away the Womb also.

S. 8. How to cut the Child's Navel-string. After the Birth and After birth are safely brought away, the Midwife ought to take Care to cut the Navel-string; which tho' it be by some esteemed a Thing of small Matter, yet it requires none of the least Skill of a Midwife to do it with that Care and Prudence that it ought, and therefore to instruct the industrious Midwife a little therein: As soon as the Child is come into the World, let her consider whether it be weak or strong; and if it be weak, let her gently put back Part of the vital and natural Blood in the Body of the Child by the Navel, for that recruits a weak Child, the vital and natural Spirits being communicated by the Mother to the Child by its Navel-string. But if the Child be

be strong, there is no need of it. Only it will not be amiss to let the Midwife know, that many Children that are born seeming dead, may be soon brought to Life again, if she squeeze six or seven Drops of Blood out of that Part of the Navel-string which is cut off, and give it the Child inwardly.

As to the cutting it short or long, Authors can scarce agree about it, nor Midwives neither; some prescribing it to be cut at four Fingers Breadth, which is at the best but an uncertain Rule, unless all Fingers were of one Size. 'Tis a received Opinion, that the Parts adapted to Generation, are either contracted or dilated according to the cutting of the Navel-string; which is the Reason that Midwives are generally so kind to their own Sex; that they leave a longer Part of the Navel string of a Male than the Female, because they would have the Male well provided for the Encounters of *Venus*. And the Reason they give why they cut those of a Female more short is, because they believe it makes them modest, and their Parts narrower, which makes them more acceptable to their Husbands. But whether this be so or not, (which yet some of the greatest Searchers into the *Secrets of Nature* affirm for a Truth) yet certain it is, that great Care ought to be used about cutting of the Navel-string; and especially, that after it is cut, it be not suffered to touch the Ground, for if it be, the Child will never be able to hold its Water, but be subject all its Life-time to a *Diabetes*, as Experience has often confirmed: But as to the Manner of cutting the Navel-string, let the Midwife take a brown Thread, 3 or 4 Times double, of an Ell long, or thereabouts, tied with a single Knot at each of the Ends to prevent their intangling; and with this Thread so accommodated, (which the Midwife ought to have in Readiness before the Woman's Labour, as also a good Pair of Scissors, that so no Time may be lost) let her tie the String within an Inch of the Belly with a double Knot; and turning about the Ends of the Thread, let her tie two or more on the other Side of the String, reiterating it again if it be necessary: then let her cut off the Navel string

Another Inch below the Ligature, towards the After-birth; so that there only remains but two Inches of the String, in the midst of which will be the Knot we spoke of; which must be so strait knit as not to suffer a Drop of Blood to squeeze out of the Vessels, but yet Care must be taken not to knit it so strait as to cut in two; and therefore the Thread must be pretty thick, and pretty strait knit, it being better too strait than too loose: Some Children have miserably lost their Lives, before it hath been discovered that the Navel-string was not well tied. Therefore great Care must be taken that no Blood squeeze thro', for if there do, new Knots must be made with the rest of the String. You need not fear to bind the Navel-string very hard, because it is void of Sense; and that Part of it which you leave on, falls off of its own Accord in a very few Days, ordinarily 6 or 7, and sometimes in less Time: but it is very rare that it carries longer than the 8th or 9th Day.

As soon as the Navel-string is cut off, apply a little Cotton or Lint to the Place, to the End to keep it warm, lest the Cold enter into the Body of the Child, which it will unavoidably do in case it be not bound hard enough; and if the Lint or Cotton you apply to it be dipped in Oil of Roses, it will be the better: Then having put another small Rag, 3 or 4 Times double upon the Belly of the Child, above the Navel, lay the String so wrapped upon it, that it may touch the naked Belly. Upon the Top of all, put another small Bolster: and then twathe it in a Linnea Swathe, four Fingers broad, to keep it steady, lest by rolling too much, or being continually stirred from Side to Side, it comes to fall off, before the Navel string which you left remaining is fallen off. 'Tis the usual Custom of Midwives to put a Piece of burnt Rag to it, but I would advise them to put a small Quantity of Bole-Armoniac, because of its drying Quality. But thus much may suffice as to cutting the Navel-string and Delivery of a Woman in Labour, where the Labour is natural, and no ill Accident happens. But it sometimes so falls out, that the Labour is not only hard and difficult, but unnatural also, in which the Midwife

must

must take other Measures: And what is to be done in such Cases, shall be the Subject of the following Chapter.

C H A P. VII.

What unnatural Labour is, and whence it proceeds; and what the Midwife ought to do in such Cases.

IT is an old approved Axiom in the Schools, that he who distinguishes well, argues well: S. 1. *What unnatural Labour is* and this Rule holds good in our present Subject of unnatural Labour. It will be necessary (for the Information of the Midwife) to acquaint the Reader, that there are *three* Sorts of bad Labour, all painful and difficult, but not at all properly unnatural; which therefore I shall thus distinguish.

The *first* may be properly stiled hard Labour, and it is that wherein the Mother and Child do suffer very much by extream Pain.

The *second* may well enough be stiled difficult Labour, which is thus differenced from the former, that besides those extream Pains, it is generally attended with some unhappy Accident, which, by retarding the Birth, makes it very difficult. Now neither of these, tho' hard and difficult, can be called unnatural: For Women to bring forth Children in Pains and Sorrows is natural.

'Tis therefore the *third* Sort of Labour, which I call unnatural; and that is, when the Child essays to come into the World in a contrary Position to that which Nature ordain'd. To explain this the Reader must know that there is but one right and natural Way of Posture, in which Children come to the Birth; and that is, when the Head comes first, and the Body follow after in a strait Line. If instead of this the Child comes with its Feet foremost, or with the Side across, it is quite contrary to Nature, or to speak more plainly, unnatural.

Having thus shewed the several Sorts of hard Labours, and distinguished those that are hard and difficult from that which is unnatural, it remains I shew from whence such Labours proceed.

S. 2. *Whence hard, difficult, and unnatural Labours proceed.*

The first Answer to the Question that some put, why Women bring forth their Children with so much Pain is, that it is the Effect of the Curse pronounced against Woman for her transgressing the Law of the Creator; for upon her sinning, it was pronounced as a Curse against her. *That in Sorrow she should bring forth her Children.*

But the natural and philosophical Reason hereof is, That the Sense of Feeling being distributed to the whole Body by the Nerves; and the Mouth of the Womb being so strait, that it must of Necessity be dilated at the Time of her Delivery, the dilating thereof stretcheth the Nerves, and from thence cometh the Pain. And therefore the Reason why some Women have more Pain in their Labour than others, proceeds from their having the Mouth of the Matrix more full of Nerves than others.

Hard and difficult Labour may proceed either from the Mother or Child, or from both: It may proceed from the Mother, by a reason of a general Indisposition of her Body; from the Indisposition of some particular Part only, and that principally of the Womb, which may be affected with such a Weakness, as renders the Mother unable to expel her Burden. It may be also because she is too young, or it may be too old, and so may have the Passages too strait, and then, if it be her first Child, the Parts may be too dry and hard, and cannot easily be dilated. The Cholic does also cause Labour to be hard and difficult, because it hinders the true Pains which should accelerate it. By which means, or which Reason either, all great and acute Pains render a Woman's Labour very difficult. As when the Woman is taken with violent Fever, frequent Convulsions, or a great Flooding, or any other violent Distemper, especially when the Membranes are thick, and the Orifice is too strait, or the Neck of the Womb not sufficiently opened.

Hard Labour may also proceed from the Child, and this is either when it happens to stick to a Mole, or is too weak it cannot break the Membrane; also when it is

too big, either all over, or its Head only; or if the Navel Vessels should be twisted about its Neck, as when it proves monstrous, or comes into the Birth in an unnatural Posture. Sometimes it proceeds from the Ignorance of the Midwife, who may hinder Nature in her Work.

In case the Midwife finds a S. 3. *How the Mid-*
 Woman in difficult Labour, she *wife must proceed in*
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is caused by a Woman's being too young and too strait, the Passages must be anointed with Oil, Hogs Lard, or fresh Butter, to relax and dilate them the easier: But if a Woman be in Years, and has hard Labour from her first Child, let her lower Parts be anointed to mollify the inward Orifice, which in such Case (being more hard and callous) does not easily yield to the Distension of Labour; and indeed this is the true cause why such Women are longer in Labour, and why their Children in their Birth are more subject to Bruises than others. Those who are very lean, and have hard Labour from that Cause, let them moisten their Parts with Oil and Ointments, to make them more smooth and slippery, that the Head of the Infant in the Womb may not be compressed and bruised by the Hardness of the Mother's Bones in its Passage. But if the Cause be Weakness, she ought to be strengthened the better to enable her to support her Pain. Since difficult Labour proceeds from divers Causes, the Midwife must make use of several Remedies to Women in hard difficult Labour, which must be adapted to the Causes from whence it proceeds.

I need not tell the judicious Midwife, that in Case of Extremity, when the Labour is not only hard but difficult and dangerous, a far greater Care must be had than at other Times. In such Cases the Situation of the Womb must be minded, and accordingly her Posture of lying must be regulated; which will be best across the

Bed, being held by those that are of a good Strength, to prevent her slipping down, or moving herself, during the Time of the Operation. Then let her Thighs be put asunder as far as may be, and held so while her Legs are bent backward towards her Hips, her Head leaning upon a Bolster, and the Reins of her Back supported in like Manner; her Rump and Buttocks being lifted up: Observing to cover her Stomach, Belly, and Thighs, with warm Linnen, as well for Decency's Sake, as to keep them from the Cold.

The Woman being in this Posture, let the Midwife, or other Operator, put up her Hand, and try whether the Neck of the Womb be dilated, and then remove the contracted Blood that obstructs the Passage of the Birth, and having gently made Way, let the Operator tenderly move the Infant, having the Head anointed with sweet Butter, or an harmless Pomatum, and if the Waters are not come down, they may be let forth without any difficulty. And if the Infant should attempt to break forth not with the Head foremost, or accross, he ought gently to turn it, that he may find the Feet; which having done, let him draw forth one, and having fastened it to a Ribbond, put it up again, and find out the other and then bring them as close as may be; let the Woman breathe between whiles, assisting Nature what she can by straining, in bringing forward the Birth, that so he may the more easily draw it forth; and that the Operator may do it the better, and his Hold may be the surer, he must fasten or wrap a Linnen Cloth about the Child's Thighs, observing to bring it into the World with its Feet downwards.

But in Case there be a Flux of Blood, let the Operator be well satisfied whether the Child or the Secundine come first; for sometimes when the Secundine has come first; the Mouth of the Womb has been thereby stopped, and the Birth hindered, to the Hazard both of the Woman and Child, and therefore in this Case the Secundine must be removed by a swift Turn, and the Child sought for, and drawn forth, as has been directed.

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If upon Enquiry it appears that the Secundine comes first, let the Woman be delivered with all convenient Speed, because a great Flux of Blood will follow; for then the Veins are opened. And on this Account, two Things are to be minded: First, whether the Secundine advances forward much or little: If the former, and the Head of the Child first appears, it must be directed to the Neck of the Womb, as in the Case of natural Births; but if there appears any difficulty in the Delivery, the best Way is to search for the Feet, and by them it may be put by with a gentle Hand, and the Child taken out first; but if the Secundine is advanced, so that it cannot be put back, and the Child follow it close, then the Secundine is to be taken forth with much Care, and as swift as may be, and laid aside without cutting the Entrail that is fastened to them, for by that you may be guided to the Infant, which, whether it be live or dead, must be drawn forth by the Feet as soon as possible: Tho' this is not to be done but in Case of great Necessity, for the order of Nature is for the Secundine to come last.

In delivering Women of a dead Child, before any Thing be attempted, the Operator ought first to be very

S. 4. Of the Delivery of a dead Child.

certain that the Child is dead indeed; which may be known by the Falling of the Mother's Breasts, the Coldness of her Belly, the Thickness of her Urine, which is attended with a stinking Sediment at Bottom; and no Motion to be perceived in the Child. Also, when she turns herself in her Bed; the Child sways that Way like a Lump of Lead, and her Breath stinks, tho' nor used to do so. When by these, and the like Signs, the Operator is come to a settled Judgement that the Child is dead, let her apply herself to the saving of the Mother, by giving her those Things that are the most powerful in the serving Nature in her Operations; and which she has been before directed to. But if thro' Weakness the Womb be not able to co-operate with Nature, so that a manual Operation is absolutely necessary, let the Opera-

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rator carefully observe the following Directions, viz. If the Child be found dead with its Head foremost, he must take Notice that the Delivery will be the more difficult; because in this Case it is not only impossible that the Child should not anyway assist in its Delivery, but the Strength of the Mother does also very much fail her, and thereupon, the most sure and safe Way for him is to put up his left Hand, sliding it, as hollow in the Palm as he can, into the Neck of the Womb, into the lower Part thereof, towards the Feet, and that between the Infant and the Neck of the *Matrix*; and then having a Hook in the right Hand, couch it close, and slip it above the left Hand, between the Head of the Child and the Flat of the Hand, fixing it into the Bone of the Temple, towards the Eye; or, for want of convenient coming at that, in the *occipital* Bone; observing still to keep the left Hand in its Place, with it gently moving and stirring the Head, and so with the right Hand Hook draw the Child forward, encouraging the Woman to put forth her utmost Strength, and always drawing when the Woman's Pangs are upon her. The Head being thus drawn forth, the Operator must, with all Speed, slip his Hand under the Arm-holes of the Child, and take it quite forth, giving presently to the Woman a Toast of fine wheaten Bread in a Quarter of a Pint of Tent, to revive and cherish her Spirits. Thus much shall suffice to shew the industrious Midwife what is to be done for the Delivery of Women, in Case of Extremity. By what has been already shewed, she will know what to do in any other Case that may fall out, remembering still, that for a Child to come Head foremost, and the Body to follow in a strait Line, is the right Posture for the Child when it comes to the Birth: And if it presents any other Way, it will be the Wisdom of the Midwife, if possible, to bring it to this Posture; but if that cannot be done without very great Danger, then put into that Posture that it may be brought forth by the Feet. And if the Midwife, perceiving in what Posture the Child presents, or that the Woman floods, or any other Accident happens by which she finds it is not

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in her Power to deliver it, it will be her Wisdom to send for a Man-Midwife betimes, rather than put Things to the utmost Extremity.

C H A P. VIII.

How the Child-bed Woman ought to be ordered after Delivery.

AFTER the Birth and After-birth are brought away, if the Woman's Body be very weak, keep her not too hot; for Extremity of Heat weakens Nature, and dissolves the Strength: But whether she be weak or strong, let no cold Air come near her at first; for Cold is an Enemy to the spermatic Parts; and if Cold gets into the Womb, it increases the After-pains, causes Swellings in the Womb, and hurts the Nerves. Therefore if a Woman has had very hard Labour, 'tis convenient after Delivery to wrap her in the Skin of a Sheep, taken off whilst it is warm, and putting the fleshy Side to her Reins and Belly; or if this cannot so well be had, the Skin of a Hair or Rabbit, taken off as soon as it is killed, may be applied to the same Parts; and by so doing, the Dilation made in the Birth will be closed up, and the melancholy Blood expelled from those Parts; and these may be continued the Space of an Hour or two. After which let the Woman be swathed with a fine Linnen Cloth, about a Quarter of a Yard in Length, chafing her Belly before it be swathed, with the Oil of St John's Wort; after that, raise up the *Matrix* with a Linnen Cloth, many Times folded; then with a little Pillow or Quilt, cover her Flanks; then place the Swathe somewhat above the Haunches, winding it indifferent stiff, applying at the same Time a warm Cloth to the Nipples, and not presently applying Remedies to keep back the Milk, by Reason the Body at such a Time is out of Frame, for there is neither Vein nor Artery which does not strongly beat; and those Remedies that drive back the Milk, being of a dissolving Nature, it is improper to apply them to the Breast during such a Disorder of the Body, lest evil Humours

should be contracted in the Breast thereby: And therefore 12 Hours at least ought to be allowed for the Circulation and Settlement of the Blood, and that what was cast upon the Lungs, by the violent Agitation of the Body during the Time of her Labour, may again return to its proper Receptacles.

After she has been delivered a while, you may make a Restrictive of the Yolks of 2 Eggs, a Quarter of a Pint of white Wine, Oil of St. John's Wort, Oil of Roses, Plantain and Rose Water, of each an Ounce; mix them together, fold a Linnen Cloth, and dip therein, warm it before a gentle Fire, and apply it to the Breasts, and the Pains of those Parts will be gently eased.

But be sure let her not sleep soon after her Delivery, but let her take some Broth, Caudle, or any other liquid Matter that is nourishing about 4 Hours after Delivery, and then she may be safely permitted to sleep, if she be so disposed, as 'tis probable she will be, being tired by the Fatigue of her Labour, but before this, as soon as she is laid in her Bed, let her drink a Draught of burnt white Wine, in which you have melted a Dram of *Sperma Ceti*. Let her also avoid the Light for the first 3 Days: for her Labour weakens her Eye-sight exceedingly, there being a Sympathy between them and the Womb. Tho' Herb *Vervain* is a most singular Herb for her, and you may use it any Way: For you may boil it in her Meats and Drinks; it hath no offensive Taste, but has many pleasant Virtues. If she happens to be feverish, add the Leaves or Roots of *Plantain* to it; and though she be not feverish, yet it may be better, and add Strength to the other; but if her Courses come not away as they ought, let the *Plantain* alone, and instead thereof put *Mother of Thyme*. If the Womb be foul, which may be known by the Impurity of the Blood, and its sinking, and coming away in clotted Lumps; or if you suspect any of the After-birth to be left behind, (which may sometimes happen though the Midwife be never so careful and skilled) then make her a Drink of *Feverfew*, *Pennyroyal*, *Mother of Thyme*, boiled in white

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white Wine, and sweeten'd with Sugar. *Panada*, and new laid Eggs, are the best Meat for her at first; of which let her eat often, and but little at a Time. And let her use Cinnamon in all her Meats and Drinks, for it mightily strengthens the Womb: Let her stir as little as may be for 6 or 7 Days after Delivery; and let her talk as little as may be for that weakens her. If she goes not well to Stool, give her a Clyster made with the Decoction of Mallows, and a little brown Sugar. After she hath lain in a Week or something more, give her such Things as close the Womb; to which you may add a little *Polypodium* both Leaves and Roots bruised, which will purge gently: This is as much, in case of natural Birth, as needs at first be done.

Besides what has been said S. 2. In Extremity in the foregoing Sect. in Cases of unnatural Labour. of Extremity, or unnatural Labour, these Rules ought to be observed.

In the first Place, let the Woman be sure to keep a temperate Diet; and take Care that she does by no Means overcharge herself, after such an excessive Evacuation, not being ruled by or giving Credit to unskilful Nurses, who are apt to admonish them to feed heartily the better to repair the loss of Blood; for the Blood is not for the most Part pure, but such as has been detained in the Vessels or Membranes, and it is better voided for the Health of a Woman than kept, unless there happens an extraordinary Flux of Blood: For if her Nourishment be too much, it may make her liable to a Fever, and increase the Milk to Superfluity, which may be of dangerous Consequence. It is therefore requisite for the first five Days especially, that she take moderately *Panada*, Broth, poach'd Eggs, Jelly of Chickens and of Calves Feet, and *French* Barley-broth, each Day somewhat increasing the Quantity. And if she intend to be Nurse to her Child, she may take a little more than ordinary to increase the Milk by Degrees; which must be of no Continuance, but drawn off either by the Child or otherwise. In that Case, likewise let her

her have Coriander or Fennel-seed boiled in her Barley-broth; and by that Means, for the Time before mentioned, let her abstain from Meat. If no Fever trouble her, she may drink now and then a small Quantity of white Wine, or Claret, as also Syrup of Maiden Hair, or any other Syrup that is of an astringent Quality, taking in a little Water well boiled. And after the Fear of a Fever, or Contraction of Humours to the Breast is over, she may then be nourished more plentifully with the Broths of Pullets, Capons, Pigeons, Partridges, Mutton, Veal, &c. which must not be till after 8 Days at least from the Time of the Delivery; for by that Time the Womb will have purged itself, unless some intervening Accident should hinder. It will then be expedient to give her cold Meats, so it be done sparingly, the better to gather Strength; and let her, during the Time, rest quietly, and free from any Disturbance, not sleeping in the Day time, if she can avoid it. If there happens any Obstruction in the Evacuation of her Excrements, the following Clyster may be administered: Take Pellitory of the Wall, and of both the Mallows, and of each an Handful; Fennel and Anniseed, of each two Ounces; boile them in the Decoction of a Sheep's Head, and take of this three Quarters, dissolving it in the common Honey and coarse Sugar, and of new fresh Butter, two Ounces; strain it well, and administer it Clyster-wise. But if this does not operate to your Mind, then you may take an Ounce of Catholicon

These Things be carefully observed, there is no Question but the Lying in Woman will do very well, tho' her Labour has been ever so extreme. If any Accident should happen, not here so fully provided against, they may find those Things more fully discussed in my Experienced Midwife, to which I refer the Reader.

CHAP. IX.

Of a Mole or false Conception; and of Monsters and monstrous Births, with the Reason thereof.

Sect. 1. *Of a Mole, or false Conception.*

WE have hitherto been treating of the Secrets of Nature in the Generation of Man, and of the Issue

Aristotle's *Master Piece.* 85

Issue in a *true Conception*: It will be now convenient before we conclude this Discourse, to say something of a *Mole*, or *false Conception*; and of the Generation of *Monsters*, both of which I shall do very briefly.

As to a *Mole*, or *false Conception*, it is called by the Greeks *MYAH*, from the Load or heavy Weight thereof; it being nothing else but a Mass, or great Lump of Flesh, burdening the Womb. And it is designed to be an inarticulate Piece of Flesh without any Form; and therefore differs from *Monsters*, which are both *Formata* and *Articulata*. And then it is said to be a *Conception*; but a false one which puts a Difference between a *true Conception* and a *Mole*; and the Difference holds good 3 Ways: *First*, in the Genus, because a *Mole* cannot be said to be an Animal. *Secondly* it differs in Species, because it hath no human Figure and bears not the Character of a Man. And, *Thirdly*, it differs in the *Individuum*; for it hath no Affinity with the Parts of that in the whole Body, or any Particles of the same.

There is Variety of judgments among Authors about the producing Cause of this Effect, some affirming that it is produced by the Woman's Seed going into the Womb without the Man's; but because we have before proved that Women have properly no Seed at all, but only an *Ovarium*, which is fecundated by the Active Principle of the Man's Seed, this Opinion needs no Confutation. Others say, it is engendered of the menstruous Blood; but should this be granted, it would follow, that Maids, by having their Courses stopp'd might be subject to the same, which never yet any were. The true Cause of this *carnous Conception*, which we call a *Mole*, proceeds both from the Man and the Woman, from corrupt and barren Seed in the Man. and from the menstruous Blood in the Woman, both mixed together in the Cavity of the Womb; and Nature finding herself weak, (yet desirous of maintaining the Perpetuity for her Species) labours to bring forth a *vicious Conception*, rather than none, and not being able to bring forth a living Creature, generates a *Piece of Flesh*.

Now

Now that this *imperfect Conception* may be known to be such; it is discerned by these Signs. The monthly Courses are suppressed, the Belly is puffed up, and also waxed hard, the Breath smells, and the Appetite is depraved. But you will say, these are Signs of a breeding Woman in a *true Conception*; and therefore these cannot distinguish a Mole. To this I answer. Though thus they agree, yet they are different in several Respects: For a Mole may be felt to move in the Womb before the 3d Month, which an Infant cannot; nor is this Motion of the Mole the Effects of a sensitive Power therein, but only caused by the Faculty of the Womb, and of the seminal Spirit diffused thro' the Substance of a Mole; for tho' it has no animal, yet it has a vegetative Life. And then the Belly is suddenly swell'd where there is a Mole; but in a *true Conception* the Belly is first contracted, and then riseth gradually. Another Difference is, the Belly being pressed with the Hand, the Mole gives Way, and the Hand being taken away it returns to the Place again; but a Child in the Womb, tho' pressed with the Hand, moves not presently, and being removed, returns not at all, or at least very slowly. But (to name no more) another very material Difference is, That a Child continues not in the Womb above eleven Months at most; but a Mole sometimes continues four or five Years, sometimes more and sometimes less, according to its being fastened to the *Matrix*; for sometimes it has so fallen out, that the Mole falls away in four or five Months: And if it remains until the 11th Month, the Legs are feeble, and the whole Body appears in a waisting Condition; or the Belly swell bigger and bigger, which is the Reason that some who are thus afflicted, think they are hydropical, though it be no such Thing; which a Woman may easily know, if she will but consider, that in a Dropsy the Legs will swell and grow big; but in this Case of a Mole they consume and wither. This Distemper is an Enemy to *true Conception*, and of dangerous Consequence; for a Woman that breeds a Mole is every Way more inconvenienced than

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a Woman that is with Child, and all the while she keeps it, she lives in Danger of her Life.

The Cure of this Distemper consists chiefly in expelling it as soon as may be; for the longer it is kept the worse it is: and this many Times cannot be effected without manual Operation; but that being the last Remedy, all other Means ought to be first used. Amongst which, *Phlebotomy* ought not to be omitted; for seeing letting of Blood causeth *Abortion*, by reason it takes away that Nourishment that should sustain the Life of the Child, why may not this vicious Conception be by the same Means deprived of that vegetative Sap by which it lives? To which End open the Liver Vein, and then the *Saphena* in both Feet; fasten the Cupping-Glasses to the Loins and Sides of the Belly, which done, let the Urinary Part be first mollified, and the expulsive Faculty be provoked to expel the Burden. And to loosen the Ligatures of the Mole, Take *Mallores with Roots*, three Handfuls; *Pellitory, Chamomile, Violet Leaves, Melilot, Roots of Fennel, Parsley, Mercury*, of each two Handfuls; *Fenugreek and Linseed*, of each one Pound: boil them in Water, and make a Bath thereof, and let her sit therein up to her Navel. And at her going out of the Bath, let her Reins and Privities be anointed with this Unguent: Take *Ammoniati, Ladani, Fresh Butter*, of each an Ounce; and with Oil of Linseed make an Ointment. Or, instead of this, may be used *Unguentum Agrippæ* or *Dialthea*. Also, Take *Aq Bryoniae, Compositi, Roots of Aithæa and Mercury*, of each a Handful: *Linseed and Barley Meale*, of each six Ounces; boil all these with Water and Honey, and make a Plaster. And the Ligaments of the Mole being thus loosened, let the expulsive Faculty be stirred up to expel the Mole: for the effecting of which all those Medicaments are very proper, which bring down the Courses. Therefore take *Savine, Madder, Valerian, Horeboud Sage, Hyssop, Betony, Pennyroyal, Calamine, Hypericon*, and with Water make a Decoction, and give three Ounces of it, with an Ounce and a half of Syrup of *Feverfew*. But if these Remedies prove not available, then must the Mole be

drawn away by manual Operation, in the Manner following. Let the Operator (having placed the Woman in a proper posture, as has been directed in Cases of unnatural Labour) slide his Hand into the Womb, and with it draw forth the Mole; but if it be grown so big that it cannot be drawn away whole (which is very rare, because it is of a soft tender body, and much more pliable than a Child) let the Operator bring it away by Parts, by using a Crotchet or Knife; if it cannot be done otherwise. And if the Operator finds it be joined and fastened to the Womb, he must gently separate it with his Fingers Ends, his Nails being pared, putting them by little and little between the Mole and the Womb, beginning on the Side where it does stick fast, and so pursue it till it be quite loosened, taking great Care if it grows too fast, not to rend or hurt the proper Substance of the Womb, proceeding as in the Case of an After-burden, that lays behind in the Womb when the String is broken off: but a Mole has never any String fastened to it, nor any Burden from whence it should receive any Nourishment, but does of itself immediately draw it from the Vessels of the Womb. And thus much shall suffice to be said concerning a Mole; of which I have shewed the Cause, the Signs, and the Cure.

S. 2. Of Monsters and Conceptions; and are deemed by the Ancients to be Excursions of Nature, and are always vicious, either by Figure, Situation, Magnitude, or Number.

They are vicious in Figure, when a Man bears the Character of a Beast; they are vicious in Magnitude, when the Parts are not equal; or that one Part is bigger than the other. And this is a Thing very common, by reason of some Excrecence. They are vicious in Situation many Ways; as if the Ears were on the Face, or the Eyes on the Breasts, or on the Legs, as were seen in a Monster born at *Revenna in Italy*, in the Year 1570. And lastly, they are vicious in Number, when a Man hath

hath 2 Heads, 4 Hands, and 2 Bodies joined; which was the Case of the Monster born at Zarzara, in the Year 1550.

As to that Cause of their Generation, it is either Divine or Natural. The Divine Cause proceeds from the permissive will of the great Author of our Being, suffering Parents to bring forth such deformed Monsters, as a Punishment for their filthy and corrupt Affection, which is let loose unto Wickedness, like brute Beasts that have no Understanding: For which Reason the ancient *Romans* enacted That those who were deformed should not be put into religious Houses. And *St. Jerom*, in his Time griev'd to see the Deform'd and Lame offer'd up to God in religious Houses. And *Kocherman*, by way of Inference excluded all that were misshapen, because outward deformity of Body is often a Sign of the Pollution of the Heart, as a Curse laid upon the Child for the Incontinency of the Parents. Yet there are many born depraved, which ough not to be ascribed to the Infirmary of the Parents. Let us therefore search out the natural Cause of the Generation, which according to the Ancientss who have dived into the *Secrets of Nature*, is either in the *Matter* or in the *Agent*, in the Seed or in the Womb. The *Matter* may be in Fault two ways, by Defect or by Excess. By Defect when the Child hath but one Arm, or one Leg, &c. By Excess when it hath three Hands, or two Heads. Some Monsters are also begotten by Woman's bestial and unnatural Coition, &c. The *Agent*, or Womb, may be in Fault three ways: *First*, in the forming Faculty, which may be too strong or too weak; by which a depraved Figure is sometimes produced. *Secondly*, The Instrument, or Place of Conception, the evil Conformation, or evil Disposition whereof, will cause a monstrous Birth. And *Thirdly*, The imaginative Power, at the Time of Conception, which is of such Force, that it stamps a *Character* of the Thing imagined upon the Child: So that the Children of an Adulteress, by the Mother's imaginative Power, may have the nearest Resemblence to her own Husband.

though begotten by another Man. And thro' this Power of imaginative Faculty it was that a Woman at the Time of Conception, Beholding the Picture of a Blackamoor, conceived and brought forth a Child resembling an *Ethiopian*. And that this Power of the Imagination was well enough known to the Antients, is evident by the Example of *Jacob*, the Father of the 12 Tribes of *Israel*, who having agreed with his Father-in-law to have all the spotted Sheep for the keeping of his Flock to increase his Wages, took Hazel Rods, peeling 'em with white Streaks in 'em, and laid 'em before Sheep when they came to drink, and they coupling there together, whilst they beheld the Rods, conceived and brought forth spotted Young. Nor does the Imagination work in the Child at the Time of Conception only, but afterwards also; as was seen in the Example of a worthy Gentlewoman, who being big with Child, and passing by a Butcher killing of Meat, a Drop of Blood spirted on her Face; whereupon she presently said, that the Child would have some Blemish on his Face, which proved true, for at the Birth it was found marked with a red Spot.

But, besides the Way already mentioned, Monsters are sometimes produced by other Means; to wit, by the un-*due Coition* of a Man and his Wife, when her monthly Flowings are upon her; which being a Thing against Nature, no Wonder that it should produce an unnatural Issue. If therefore a Man's Desire be never so great for *Coition* (as sometimes it is after long Absence) yet if a Woman knows that the Custom of Women is upon her, she ought not to admit of any Embraces, which at that Time are both unclean and unnatural. The issue of those unclean Embraces proving often monstrous, as a just Punishment for such a turpitudinous Action. Or if they should not always produce monstrous Births, yet are the Children thus begotten for the most Part, dull, heavy, and sluggish, and defective in the Understanding, wanting the Vivacity and Liveliness which those Children, who are begotten when Women are free from their Courses, are endued withal.

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There has been something to do among Authors, to know whether those who are born Monsters have reasonable Souls, some affirming, and others denying it; the Result of both Sides at last coming to this, That those who according to the Order of Nature are descended from our first Parents by the Coition of a Man and Woman, tho' their outward Shape be deformed and monstrous, have notwithstanding reasonable Souls; but those Monsters that are not begotten by Man, but are the Product of a Woman's unnatural Lust, and copulating with other Creatures, shall perish as the brute Beasts by whom they were begotten, not having a reasonable Soul. The same being also true of imperfect and abortive Births.

There are some of Opinion, that Monsters may be engender'd by some infernal Spirits; but notwithstanding *Egidious Factus* pretended to believe it with Respect to a deformed Monster, born at *Gracovia*; and *Hieronimus Cardamus* writeth of a Maid that was got with Child by the Devil, being a wicked Spirit, and not capable of having human Seed, how is it possible he should beget a human Creature? If they say, that the Devil may assume to himself a dead Body, and enliven the Faculties of it and thereby make it able to generate; I answer, that tho' we suppose this could be done, which I believe not, yet that Body must bear the Image of the Devil: And it borders upon Blasphemy, to think the All-wise and good Being would so far give Way to the worst of Spirits, as to suffer him to raise up his diabolical offspring: For in the school of Nature we are taught the contrary, viz. *That like begets like*; whence it follows that a Man cannot be born of a Devil. Yet it cannot be denied, but that Devils transforming themselves into human Shapes, may abuse both Men and Women, and with wicked People use Copulation. But that any such unnatural Conjunction can bring forth a human Creature, is contrary to both Nature and Religion.

*Of monstrous Births some Instances I'll shew,
Which, tho' they frightful seem unto our View,*

Yet

Yet they by their misshapen Forms may preach,
 And unto all may this sound Doctrine teach,
 That those who all their Members do enjoy;
 And no affrighting monstrous Form annoy,
 May to their great Creator's Land declare,
 He, not themselves, has made them what they are;
 And therefore unto him belongs the Praise,
 Whose Works are wonderful, and all his Ways
 Will just and righteous in the End appear,
 Whate'er short sighted Mortals censure here.

The first I shall present is a most strange, hideous and
 frightful Monster indeed, representing an hairy Child.
 It was all over covered with Hair like a Beast. That



which rendered it yet more frightful was, that its Navel
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and was born in *France*, in the Year 1597 at a Town called *Arles* in *Provence*, and lived but a few Days affrighting all who beheld it. It was looked upon as a Forerunner of those Desolations which soon after happened in that Kingdom, wherein Men towards each other were more like Beasts than human Creatures.

Where Children they are born with hairy Coats,

Heaven's Wrath unto this Kingdom it denotes.

Near *Elfsailing* in *Germany*, in 1729, a Boy was born with one Head and one Body, but having 4 Ears, 4 Arms, 4 Thighs, 4 Legs, and 4 Feet. This Birth the



Learned, who beheld it, judged to proceed from the Redundance of the Seed: But there not being enough for Twins, Nature form'd what she could, and so made the most of it. This Child lived some Years and tho' he had 4 Feet, he knew not how to go; by which we may see the Wisdom of Nature, or rather the God of Nature, in the Formation of the Body of Man.

Heav'n

Aristotle's Master Piece.

Heav'n in our first Formation did provide
 Two Arms and Legs, but what we have beside
 Renders us monstrous and misshapen too,
 Nor have we any Work for them to do.
 Two Arms, two Legs are all that we can use,
 And to have more there's no wise Man will chuse

In the Time of Henry III. there was a Woman delivered of a Child, having 2 Heads and 4 Arms, and the rest was a Twin unto the Navel; and then beneath all



the rest was single, as appears in the Figure; the Heads were so placed that they looked contrary Ways and each had two distinct Arms and Hands; they would both laugh, both speak, and both cry; and eat and be hungry together. Sometimes the one would speak, and the other would keep Silence, and sometimes both speak together. It was of the Female Sex, and tho' it had two Mouths, and did eat with both, yet there was but one Fundament

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to disburden Nature. It lived several Years, but one out-lived the other 3 Years, carrying the dead one, (for there was no parting of 'em) till the other fainted with the Burden, and more with the Stink of the dead Carcase.

In *Flanders* between *Antwerp* and *Mecklin*, in a Village called *Uthaton*, a Child was born which had 2 Heads and 4 Arms, seeming like 2 Girls joined together,



having 2 of their Arms lifted up between and above their Heads: the Thighs being placed as it were cross one another according to the Figure. How long they lived, I had no Account of

*Nature to us sometimes does Monsters show:
That we by them may our own Merates know:
And thereby Sin's Deformity may see,
That which there's nothing can more monstrous be.*

The End of the Second Part.

20 [1796] Aristoteli
ARISTOTLE'S Master Piece.

PART III.

*Displaying the Secrets of Nature relating to
Physiognomy, either in Man or Woman,
not only by Inspection into their Faces and
Hands, but by Observations of all other Parts
of the Body.*

WHEN first I began this *Treatise*, I intended to have gone no farther with *Aristotle's Master Piece* than what related to the Generation of Men; but since recollecting how useful, and withal how scarce this *Treatise of Physiognomy and Palmistry* was. I thought it would be worth my while to communicate it to the Publick, for the Benefit and Advantage of those who are curious Enquirers into the *Secrets of Nature*; and this I have the rather done, as that which will afford both much Pleasure and more Profit; and therefore it cannot fail but please; for, according to the Poet.

*He only 'tis who hits the White,
Who mixes Pleasure with Delight,*

CHAP. I.

Sect. 1. Of *Physiognomy*, shewing what it is, and from whence derived.

Phyiognomy is an ingenious Science, or Knowledge of Nature, by which the Inclination and Dispositions of every Creature are understood: And because
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some of the Members are *uncompounded*, and entire of themselves, as the *Tongue*, the *Heart*, &c. And some are of a mix'd Nature, as the *Eyes*, the *Nose*, and others. We therefore say that there are many *Signs* which agree and live together, which inform a wise Man how to make his Judgment before he be too rash to deliver it to the World.

Nor is it to be esteemed a foolish or idle Art, seeing it is derived from the superior Bodies; for there is no Part of the Face of Man, but what is under the peculiar Influence or Government, not only of the *Seven Planets*; but also of the *Twelve Signs* of the *Zodiac*; and the Disposition, *Vices*, *Virtues*, and *Fatality* either of a Man or a Woman are plainly foretold, if the Person pretending to the Knowledge thereof be an Artist: Which that my Reader may hereby attain to, I shall set these Things in a clearer Light.

That this Government of the Face, and the several Parts of it by the *Signs* and *Planets*, may be the more obvious to the Reader, I have here inserted the following Figure. By this the Reader may see, at the first Glance, that the Forehead is governed by *Mars*; the right Eye is under the Dominion of *Sol*; the left Eye is ruled by the *Moon*; or *Luna*, the right Ear is the Care of *Jupiter*; the left of *Saturn*; the Rule of the Nose is claimed by *Venus*; which, by the Way, is one Reason that in all unlawful *venereal* Encounters, the Nose is so subject to bear the Scars which are gotten in those Wars, and the nimble *Mercury*, the Significator of Eloquence, claims the Dominion of the Mouth, and that very justly.



Thus have the seven Planets divided the Face among them, but not with so absolute a Sway, but that the 12 Signs of the Zodiac do also come in for a Part: And therefore the Sign ♋ *Cancer* presides in the uppermost Part of the Forehead, and ♌ *Leo* attends upon the right Eyebrow, as ♐ *Sagittary* does upon the right Eye, and ♎ *Libra* upon the right Ear: Upon the left Eye and Eyebrow you will find ♒ *Acquarius* and ♊ *Gemini*, and ♈ *Aries* taking Care of the left Ear, *Taurus* rules in the middle of the Forehead, and ♏ *Capricorn* the Chin: *Scorpio* takes upon him the protection of the Nose, *Virgo*, claims the Precedence of the right Cheek, and *Pisces* of the left. And thus the Face of Man is canton'd out amongst the Signs and Planets; which being carefully attended to, will sufficiently inform the Artists how to pass a Judgment. For, according to the Sign or Planet ruling, so also is the Judgment to be of the Part ruled; which also those that have Understanding know easily how to apply.

In the Judgement that is to be made from Physiognomy, there is a great difference betwixt a Man and a Woman, the Reason is, because in Respect of the whole Composition, Men do more fully comprehend it than Women do, as may evidently appear by the Manner and Method we shall give in the following Section. Wherefore the Judgements, which we shall pass in every Chapter, do properly concern a Man, as comprehending the whole Species, and but improperly the Woman, as being but a Part thereof, and derived from the Man; and therefore whoever is called to give Judgment on such and such a Face, ought to be wary about all the Lines and Marks that belong to it; Respect being also had to the Sex. For when we behold a Man whose Face is like unto a Woman's and we pass a Judgment upon it, having diligently observed it; and not on the Face only, but on other Parts of the Body, as his Hands, &c. In like Manner we also behold the Face of a Woman, who in Respect of her Flesh and Blood is like unto a Man, and in the Disposition also of the greater Parts of her Body. But does Physiognomy give the same Judgment on her, as it does of a Man that is like unto her? By no means, but far otherwise, in Regard that the Conception of the Woman is much different from that of a Man, even in those Respects which are said to be common. Now in those common Respects, two Parts are attributed to a Man, and a third Part to a Woman.

Wherefore it being our Intention to give you an exact Account, according to the Rule of Physiognomy, of all and every Part of the Members of the Body, we will begin with the Head, as it hath Relation only to a Man and Woman and not any other Creature, that the Work may be more obvious to every Reader.

C H A P. II.

Of the Judgment of Physognomy, drawn from all Parts of the Head and Face.

HAIR that hangs down without curling, if it be of a fair Complexion, thin, and soft withal, signifies a man to be naturally faint hearted, and of a weak Body, but of a quiet and harmless Disposition. Hair that is big and thick, and short withal, denotes a Man to be of a strong Constitution, secure, bold, deceitful, and for the most Part, unquiet and vain, lusting after Beauty and more foolish than wise, though fortune may favour him. He whose Hair is partly curled and partly hanging down, is commonly a wise Man or a Fool, or else as very a Knave as he is a Fool. He whose Hair groweth thick on his Temples and his Brow, one may at the first Sight certainly conclude that such a Man is by Nature simple, vain, luxurious, lustful, credulous, clownish in his Speech and Conversation, and dull in his Apprehension. He whose Hair not only curls very much, but busheth out, and stands on End, if the Hair be white, or yellowish Colour, he is by Nature proud and bold, dull of Apprehension, soon angry, a Lover of Venerie, and given to Lying, malicious, and ready to do any Mischief. He whose Hair rises in the Corners of his Temples, and is gross and rough withal, is a Man highly conceited of himself, inclined to Malice, but cunningly conceals it, is very courtly, and a Lover of new Fashions. He who hath much Hair, that is to say, whose Hair is very thick all over his Head, is naturally vain and very luxurious, of a good Digestion, easy of Belief and slow in Performance, of a weak Memory, and for the most Part unfortunate. He whose Hair is of a reddish Complexion, is for the most Part, if not always, proud, deceitful, detracting, venerous, and full of Envy. He whose Hair is extraordinary fair, is for the most Part a Man fit for all praise worthy Enterprizes, a Lover

a Lover of Honours, and much more inclined to do good than Evil; laborious and careful to perform whatsoever is committed to his Care, secret in carrying on of any Business, and fortunate. Hair of yellowish Colour shews a Man to be good condition'd, and willing to do any Thing, fearful shamelaced, and weak of Body, but strong in the Abilite of the Mind, and more apt to remember than revenge injury. He whose Hair is of a brownish Colour, and curlth not too much nor too little, is a well disposed Man, inclined to that which is good, a Lover of Peace, Cleanliness, and good Manners. He whose Hair turns grey or hoary, in the Time of his Youth, is generally given to Women, vain, false, unstable, and talkative. Note, that whatsoever Signification the Hair has in Men, it has the same in Women also.

Thus does wise Nature make our very Hair,

Shew all the Passions that within ys are;

If to the Bottle we are most inclin'd,

Or if we fancy most the Female Kind:

If unto Vertue's Paths our Minds we bend,

Or if to vicious Ways our Footsteps tend,

A skilful Artist can unfold the same,

And from our Hair a certain Judgment frame;

But since our Perruques are come in Fashion,

No Room is left for such an Observation.

The Forehead that riseth in a Sect. 2. Of Judgment by Physiognomy
Round, signifies a Man liberally merry, of a good Understanding and generally inclined to Virtue. He whose Forehead is fleshy, and the Bone of the Brow jutting out, and without Wrinkles, is a Man much inclined to Suits of Law, contentious, vain, deceitful, and addicted to follow ill Courses. He whose Forehead is very low and little, is of good Understanding, magnanimous, but extremely bold and confident, and a great Pretender to Love and Honour. He whose Forehead seems sharp and pointing up in the Corners of his Temple, is that

The Bone seems to jut forth a little, is a Man naturally weak and fickle, and weak in his Intellectuals. He whose Brow upon the Temple is full of Flesh, is a Man of a great Spirit, proud, wrathful, and of a gross Understanding. He whose Brow is full of Wrinkles, and hath as it were a Seam coming down the Middle of the Forehead, so that a Man may think he hath two Foreheads, is one that is of a great Spirit, a great Wit, void of Deceit, and yet of a hard Fortune. He who has a full large Forehead and a little round withal, destitute of Hair, or at least, that has little on it, is bold, malicious, high-spirited, full of Choler, and apt to transgress beyond all Bounds, and yet of a good Wit, and very apprehensive. He whose Forehead is long and high, and jutting forth, and whose Face is figured almost sharp and pecked towards the Chin, is one reasonably honest, but weak and simple, and of hard fortune.

*Who views Man well may on their Vices hit,
For some Men's Crimes are in their Foreheads writ;
But the resolved Man outbraves his Fate,
And will be good, altho' unfortunate.*

S. 3. Of what Judgment Those Eye brows that are may be given by Physiognomy from the Eye brows, much arched whether in Man or Woman, and which of Man or Woman. by a frequent Motion elevate themselves, shew the Person to be proud, high-spirited, vain glorious, bold and threatening; a Lover of Beauty, and indifferently inclined to either Good or Evil. He whose Eye-lid bends downwards when he speaks to another Man, or when he looks upon him, and who has a kind of a skulking Look, is by Nature a penurious Wretch, close in all his Actions, of a very few Words, but full of Malice in his Heart. He whose Eye-brows are thick, and have but little Hair upon them is but weak in his Intellectuals, and two credulous, very sincere, sociable and desirous of good Company. He whose Eye-brows are folded; and the Hair thick, and bending downwards, is one that's clownish and unlearned, heavy, suspicious, miserable, envious, and one that will cheat

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cheat and cozen you if he can, and is only to be kept honest by good looking to. He whose Eye-brow hath but short Hair, and of a whitish Colour, is fearful, and very easy of Belief, and apt to undertake any thing. Those on the other Side, whose Eye-brows are black, and the Hair of them but thin, will do nothing without great Consideration, and are bold and confident of the Performance of what they undertake; neither are they apt to believe any Thing without Reason for so doing,

Thus by the Eye-brows Woman's Minds we know,

Whether they're white or black, or quick, or slow:

And whether they'll be cured, or be kind,

By looking in their Eye brows we May find.

If the Space between the S. 4 *How to judge from the*
Eye-brows be of more than Space between the Eye-
ordinary Distance, it shews brows.

the Person to be hard-hearted, envious, close and cunning, apprehensive, greedy of Novelties, of a vain Fortune, addicted to Cruelty more than Love. But those Men, whose Eye-brows are at a lesser Distance from each other are for the most Part of a dull Understanding yet subtil enough in their Dealings, and of an uncommon Boldness, which is often attended with a great Felicity; but that which is most commendable in them is, That they are most sure and constant in their Friendships.

Great and full Eyes, either in Sect. 5. *Judgement to*
Men or Woman, shew the Per- *be made from the Eyes*
son to be for the most Part sloth- *of either Man or Wo-*
ful, bold, envious, a bad Con- *man.*
cealer of Secrets, miserable, vain,

given to Lying, and yet of a bad Memory, slow in Invention, weak in his Intellectuals, and yet very much conceited of that little Knack of Wisdom he thinks himself Master of. He whose Eyes are hollow in his Head and therefore discerns excellently well at a great Distance, is one that is suspicious, malicious, furious, perverse in his conversation, of an extraordinary Memory, bold, cruel, and false, both in Words and Deeds, threatening, vicious, luxurious, proud, envious and treacherous;

treacherous: But he whose Eyes are as it were starting out of his Head is a simple, foolish Person, shameless, very servile, and easily to be persuaded either to Vice or Virtue. He who looks studiously and acutely with his Eyes and Eye-lids downwards, it denotes thereby to be of a Malicious Nature, very treacherous, false, unfaithful, envious, miserable, impious towards God, and dishonest towards Men. He whose Eyes are small, and conveniently round, is bashful and weak, very credulous, liberal to others, and even in his Conversation. He whose Eyes look a squint, is thereby denoted to be a deceitful Person, unjust, envious, furious, a great Liar, and, as the Effect of all this miserable. He who hath a wandering Eye, and which is rolling up and down, is, for the most Part, a vain, simple, deceitful Man, lustful, treacherous, or high minded, an Admirer of the Fair Sex, and one easy to be persuaded to Virtue or Vice. He or she whose Eyes are twinkling, and which move forward or backward, shew the Person to be luxurious, unfaithful and treacherous, presumptuous, and hard to believe any Thing that is spoken. If a Person has any Greenness mingled in the White of his Eyes, such is commonly silly, and often very false, vain and deceitful, unkind to his Friends, a great Concealer of his own Secrets, and very cholerick. Those whose Eyes are every Way rolling up and down, or they who seldom move their Eyes, and when they do, do as it were draw their Eyes inwardly, and accurately fasten them upon some Object, such are by their Inclinations very malicious, vain glorious, slothful, unfaithful, envious, false and contentious. They whose Eyes are addicted to be Blood-shot, are naturally cholerick, proud, disdainful, cruel, without Shame, perfidious, and much inclined to Superstition. They who have Eyes like those of Oxen, are Persons of good Nutriment, but of a weak Memory, are dull of understanding, and silly in their Conversations. But they whose Eyes are neither too little nor too big, and incline to a Black, do signify a Man mild, peaceable, honest, witty, and of a good Understanding.

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derstanding ; and one that, when Need requires, will be serviceable to his Friend.

Thus from the Eyes we several Things may see.

By Nature's Art of Physiognomy,

That no Man scarce can make a Look astray,

But we thereby some secret Symptoms may

Discern of their Intention, and foresee

Unto which Paths their Steps directed be ;

And this may teach us Goodness more to prize.

For where one's good, there's twenty otherwise.

A long and thin Nose denotes a Man bold, curious, S. 6. *Of Judgment drawn from the Nose.*

angry, vain, easy to be persuaded either to good or Evil, weak and credulous. A long Nose and extended, the Tip of it bending downwards, shews the Person to be wise, discreet, secret, and officious, honest and faithful, and one who will not be over reached in Bargaining. A Bottle Nose is what denotes a man to be impetuous in the obtaining his Desires, also vain, false, luxurious, weak, and an uncertain Man, apt to believe, and easy to be persuaded. A Nose broad in the Middle, and less towards the End, denotes a vain and talkative Person, a Liar, and one of hard Fortune. He who hath a long and great Nose is an Admirer of the Fair Sex, and well accomplished for the Wars of *Venus*, but ignorant of the Knowledge of any thing that's good ; extremely addicted to Vice ; assiduous in the obtaining what he desires, and very secret in the Prosecution of it ; and tho' very ignorant, would fain be thought very knowing. A Nose very sharp on the Tip, of it, and neither too long nor too short, too thick, nor too thin, denotes the Person, if a Man, to be of a fretful Disposition, always pining and peevish ; and if a Woman, a Scold, contentious, wedded to her own Humours ; of a morose and dogged Carriage, and if married, a plague to her Husband. A Nose very round at the End of it, and having but little Nostrils, shews the Person to be munificent and liberal, true to his Trust, but withal very proud, credulous and vain.

A Nose

A Nose very long and thin at the End of it, and some thing round withal, signifies one bold in his Discourse, honest in his Dealings, patient in receiving, and slow in offering Injuries, but yet privately malicious. He whose Nose is naturally more red than any other Part of his Face, is thereby denoted to be covetous, impious, luxurious and an enemy to Goodness. A Nose that turns up again, and is long and full on the Tip of it, shews the Person that has it to be bold, proud, covetous, envious, luxurious, a Liar and Deceiver, vain glorious, unfortunate and contentious. He whose Nose riseth high in the Middle, is prudent and politick, and of great Courage, honourable in his Actions, and true to his Word. A Nose big at the End, shews a Person to be of a peaceful Disposition, industrious and faithful, and of a good Understanding. A very wide Nose, with wide Nostrils, denotes a Man dull of Apprehension, and inclined more to Simplicity than Wisdom, and withal contentious, vain-glorious, and a Liar.

Thus from the Nose our Physiognomist

Can smell Men's Inclinations if he list :

And from its Colour and its various Make,

Of Vice and Virtue can a Survey make.

S. 7. *Judgment to be made from the Nostrils.*

When the Nostrils are close and thin, they denote a Man to have but little Testicles, and to be very desirous of the Enjoyment of Women, but modest in his Conversation. But he whose Nostrils are great and wide, is usually well hung and lustful; but withal of an envious, bold and treacherous Disposition; and tho' dull of Understanding, yet confident enough.

Thus those who chiefly mind the brutal Part,

May learn to chuse a Husband by this Art.

S. 8. *Of Judgments*

to be made from the Mouth.

A great and wide Mouth shews a Man to be bold, warlike, shameless, and stout, a great Liar, and as great a Talker and Carrier of News, and also a great Eater,

but as to his Intellectuals he is very dull, being for the most Part very simple. A little Mouth shews the Person to be of a quick pacifick Temper, somewhat fearful, but faithful, secret, modest, bountiful, and but a little Eater; he whose Mouth smells of a bad Breath, is one of a corrupted Liver or Lungs, is oft Times vain, wanton, deceitful, of indifferent Intellects, envious, covetous, and a Promise Breaker. He that has a sweet Breath is the contrary.

Thus from the Mouth itself we likewise see

What Signs of Good and bad may gathered be :

For let the Wind blow East, West, North, or South,

Both Good and Bad proceed out of the Mouth.

The Lips when they are very Sect. 9. *Judgments*
big and blabbering, shew a Person *drawn from the Lips*
to be credulous, foolish, dull and *of a Man or Woman.*
stupid, and apt to be enticed to
any thing, Lips of a different Size, denote a Person to
be discreet, secret in all Things, judicious, and of a good
Wit, but somewhat hasty. To have Lips well coloured,
and more thin than thick, shews a Person to be good con-
dition'd, and well humotr'd in all Things and more easily
perswaded to Good than Evil. To have one Lip bigger
than another, shews Variety of Fortunes, and denotes
the Party to be of a dull sluggish Temper, and but of a
very indifferent Understanding, as being much addicted to
Folly.

The Lips they so much doat on for a Kiss,

Oft tell fond Lovers when they do amiss.

When the Teeth are small, and Sect. 10. *Judgments*
but weak in performing the Of- *drawn from the Teeth.*
fice, and especially if they are
short and few, though they shew the Party to be of a
weak Constitution, yet they denote him to be of an
extraordinary Understanding, and not only so, but also
of a meek Disposition, honest, faithful, and secret in
whatsoever he is intrusted with. To have some Teeth
longer

longer and shorter than others, denotes a Person to be of a good Apprehension, but bold disdainful envious, and proud. To have the Teeth very long and growing sharp towards the End, if they are long in chewing, and thin withal, denotes the Person to be envious, gluttonous, bold, shameless, unfaithful, and suspicious. When the Teeth look very brown or yellowish, whether they be long or short, it shews the Person to be of a suspicious Temper, envious, deceitful, and turbulent. To have Teeth strong, and close together, shews the Party to be of a long Life, a Desirer of Novelties, and Things that are fair and beautiful, but of a high Spirit, and one that will have his Humour in all Things; he loves to hear News, and afterwards to repeat it; and is apt to entertain any Thing into his Behalf. To have Teeth thin and weak, shews a weak feeble Man, and one of a short Life, and of a weak Apprehension; but chaste, shame-faced tractable and honest.

*Thus from the Teeth the Learned can pretend,
Whether Man's Steps to Vice or Virtue lend.*

Sect. 11. *Judgments* A Tongue too swift in Speech drawn from the shews a Man to be downright foolish, or at best but a very vain Wit. A stammering Tongue, or one that stumbles in the Mouth, signifies a Man of a weak Understanding, and of a wavering Mind, quickly in a Rage, and soon pacified. A very thick and rough Tongue denotes a Man to be apprehensive, subtle, and full of Compliments, yet vain and deceitful, treacherous and prone to Impiety. A thin Tongue shews a Man of Wisdom and sound Judgment, very ingenious, and of an affable Disposition, yet sometimes timorous, and too credulous.

*No Wonder 'tis that from Men's Speech we see,
Whether they wise or whether foolish be:
But from a silent Tongue our Authors tell
The secret Passions that within Men dwell.*

S. 12. *Judgment to be* A great and full Voice in either Sex shews them to be of a great Spirit, confident, proud, and wilful. A faint and weak Voice

Voice, attended with but little Breath, shews a Person to be of a good Understanding, a nimble Fancy, a little Eater, but weak of Body, and of a timorous Disposition. A loud and shrill Voice, which sounds clearly, denotes a Person provident, sagacious, true, and ingenious, but withal capricious, vain glorious, and too credulous. A strong Voice, when a Man sings, denotes him to be of a strong Constitution, and a good Understanding, neither too penurious, nor too prodigal, also ingenious, and an Admirer of the Fair Sex. A weak and trembling Voice shews the Owner of it to be envious, suspicious, slow in Business, feeble and fearful. A loud, shrill, and unpleasant Voice, signifies one bold and valiant, but quarrellsome and injurious, and altogether wedded to his own Humours, and governed by his own Counsels. A rough and hoarse Voice, whether in speaking or singing, declares one to be a dull and heavy Person, of much Guts and little Brains. A full and yet mild Voice, and pleasing to the Hearer, shews a Person to be of a quiet and peaceable Disposition (which is a great Virtue, and rare to be found in a Woman) and also very thrifty and secret, not prone to Anger, but of a yielding Temper. A Voice beginning low (or in the Base) and ending high in the Treble, denotes a Person to be violent, angry, bold, secure.

*Thus by our Voice 'tis to an Artist known,
Unto what Virtue or what Vice we're prone;
And he that will of a good Wife make Choice,
May chuse her by observing of her Voice.*

A thick and full Chin, a- S. 13. *Judgments drawn*
bounding with too much Flesh, *from the Chin.*

shews a Man inclined to Peace, honest, and true to his Trust, but slow in Invention, and easy to be drawn either to Good or Evil. A pecked Chin, and reasonably full of Flesh, shews a Person, to be of a good Understanding, a high Spirit, and a laudable Conversation. A double Chin shews a peaceable Disposition, but dull of Apprehension, vain, credulous,

a great Supplanter, and secret in all his Actions. A crooked Chin bending upwards, and pecked for Want of Flesh, is by the Rule of *Physiognomy*, according to Nature, a very bad Man; being proud, impudent, envious, threatening, deceitful, prone to Anger and Treachery, and a great Thief.

*Thus from the Forehead to the Chin we've shown,
How Mankind's Inclinations may be known;
From whence the observing Reader needs must find
We're more to Evil than to Good inclin'd.*

S. 14. *Judgment to be made from the Beard* Young Men have usually Hair begin to down upon their Chins at 15 Years of Age, and sometimes sooner. These Hairs proceed from the Superfluity of Heat; the Fumes whereof ascend to their Chin and Cheeks, like Smoke to the Funnel of a Chimney; and because it cannot find any open Passage by which it may ascend higher, it vents itself forth in the Hairs, which are called the *Beard*. There are very few or almost no Women at all that have Hair on their Cheeks; and the Reason is, those Humours which cause Hair to grow on the Cheeks of a Man, are by Women evacuated in their monthly Courses which they have more or less, according to the Heat or Coldness of the Constitution, and the Age and Motion of the Moon, of which we have spoken at large in the first Part of this Book. Yet sometimes Women of a hot Constitution have Hair to be seen on their Cheeks, but more commonly on their Lips, or near unto their Mouths, where the Heat most aboundeth. And where this happens, such Women are much addicted to the Company of Man, and of a strong and manly Constitution. A woman who hath but little Hair on her Cheeks, or about her Mouth and Lips, is of a good Complexion, weak Constitution, shamefaced, mild and obedient; whereas a Woman of a more hot Complexion is quite otherwise. But in a Man a Beard well composed, and thick of Hair, signifies a Man of a good Nature, honest, loving, sociable, and full of Humanity:

Aristotle's Master Piece.

III

nity: On the contrary, he that hath but little Bread, is for the most Part naturally proud, pining, peevish, and unsociable. They who have no Beards, have always shrill and strange Kind of squeaking Noices, and are of a weak Constitution, which is apparent in the case of Eunuchs, who after they are deprived of their Virility, are transformed from the Nature of Men into the Condition of Women.

*Of Men's and Women's Beards I might say more,
But Prudence bids me this Discourse give o'er.*

Great and thick Ears are a certain Sign of a foolish Person, of a bad Memory, and worse Understanding. But small and thin Ears shew a Person to be of good Wit and Understanding, grave, secret, thrifty, modest, resolute, of a good Memory, and one willing to serve his Friend. He whose Ears are longer than ordinary, is thereby signified to be a bold Man, uncivil, vain, foolish, serviceable to another more than himself, and a Man of small Industry, but of a great Stomach.

*Who his just Praise unwillingly does bear,
Shews a good Life as well as a good Ear.*

A Face apt to sweat on every Motion, shews the Person to be of a hot Constitution, vain and luxurious, of a good Stomach, but of a bad Understanding, and a worse Conversation. A very fleshy Face shews the Person to be of a fearful Disposition, but a merry Heart, and withal bountiful and discreet, easy to be intreated, and apt to believe every Thing. A lean Face, by the Rules of *Physiognomy*, denotes the Person to be of a good Understanding, but somewhat capricious, and disdainful in his Conversation. A little and round Face shews a Person to be simple, very fearful, of a bad Memory, and a clownish Disposition. A plump Face, and full of Carbuncles, shews a Man to be a great

S. 15. *Judgment drawn from the Ears.*
S. 16. *Judgments drawn from the Face either of Man or Woman.*

Drinker of Wine, vain, daring, and soon intoxicated. A Face red, or high coloured, shews a Man to be much inclined to Choler, and one that will be soon angry, and not easily pacified. A long and lean Face shews a Man to be both bold in Speech and Action, but withal foolish, quarrelsome, proud, injurious, and deceitful. A Face every Way of a due Proportion, denotes an ingenious Person, one fit for any Thing, and very much inclined to what is good. One of a broad, full fat Face, is by the Rules of Physiognomy, of a dull, lumpish, heavy Constitution, and that for one Virtue has three Vices. A plain flat Face, without any Rising, shews a Person to be very wise, loving, and courtly in his Carriage, faithful to his Friend, and patient in Adversity. A Face sinking down a little with Creases in it inclining to Leanness, denotes a Person to be very Laborious, but envious, deceitful, false, quarrelsome, vain, and silly, of a dull and clownish Behaviour. A Face of a handsome Proportion, and more inclining to Fat than Lean, shews a Person just in his Actions, true to his Word, civil and respectful in his Behaviour, of an indifferent Understanding, and of an extraordinary Memory. A crooked Face, long and lean, denotes a Man endued with as bad Qualities as the Face is with ill Features. A Face broad about the Brows, and sharper and less as it grows towards the Chin, shews a Man simple and foolish in managing his Affairs, vain in his Discourse, envious in his Nature, deceitful, quarrelsome, and rude in his Conversation. A Face well coloured, full of good Features, and of an exact Symmetry, and a just Proportion in all its Parts, and which is delightful to look upon, is commonly the *Index* of a fairer Mind, and shews a Person to be well disposed; but withal declares that Virtue is not so impreguably seated there, but that by strong Temptation (especially of the Fair Sex) it may be supplanted and overcome by Vice. A pale Complexion shews the Person not only to be fickle but very malicious, treacherous, false, proud, presumptuous, and extremely unfaithful. A Face well coloured shews the Person to be of a praise-worthy Disposition, and a sound

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Complexion, easy of Belief, and respective to his Friend, ready to do any Man a Courtesy, and very easy to be drawn to any Thing.

*Thus Physiognomy readeth in each Face,
What Vice or Virtue we're most prone to embrace;
For in Mans Face there hardly is a Line,
But of some inward Passion 't's a Sign;
And he that reads this Section o'er may find,
The fairest Face has still the clearest Mind.*

A great Head and round withal, denotes the Person to be secret, and of great Application in carrying on Business, and also ingenious, and of a large imaginative Faculty and Invention; and likewise laborious, constant, and honest. The Head whose Gullet stands forth, and inclines towards the Earth, signifies a Person thrifty, wise, peaceable, secret, of a retired Temper, and constant in the Management of his Affairs. A long Head and Face, and great withal, denote a vain, foolish, and idle Person, a weak Person, credulous, and very envious. To have one's Head always shaking, and moving from Side to Side, denotes a shallow weak Person, unstable in all his Actions, given to Lying, a great Deceiver, a great Talker, and prodigal in all his Fortunes. A big Head and broad Face, shew a Man to be very couragious, a great Hunter after Women, very suspicious, bold, and shameless. He who hath a very big Head, but not so proportionate as it ought to the Body, if he hath a short Neck and crooked Gullet, is generally a Man of shrewd Apprehension, wise, secret, ingenious, of sound Judgement, faithful, true, and couragious, to all. He who hath a little Head, and a long slender Throat, is for the most Part a Man of very weak yet apt to learn, but unfortunate in his Actions. And so much shall suffice with respect to Judgement from the Head and Face.

S. 17. *Of Judgment drawn from the Head in general, either of Man or Woman.*

C H A P. III.

Of Judgment drawn from several other Parts of Man's Body, &c.

IN the Body of a Man, the Head and Face are the principal Parts, being the *Index* which Heaven has laid open to every one's View to make a Judgment therefrom, therefore I have been the larger in my Judgments from the several Parts thereof. But as to other Parts I shall be much more brief, as not being so obvious to the Eyes of Men; yet I would proceed in Order

The *Throat* if it be white, whether it be fat or lean, shews a Man to be vain-glorious, timorous, wanton, and very much subject to Choler. If the Throat be so thin and lean that the Veins appear, it shews a Man to be weak, slow, and of a dull and heavy Constitution.

A long Neck shews one to have a long and slender Foot, and that the Person is stiff and inflexible either to Good or Evil. A short Neck shews one to be witty ingenious, but deceitful and inconstant, well skilled in the Use of Arms, and yet cares not to use them, but is a great Lover of Peace and Quietness.

A lean *Shoulder-bone* signifies a Man to be weak, timorous, peaceful, not laborious, and yet fit for any Employment. He whose Shoulder-bones are of a great Bigness is commonly, by the Rules of Physiognomy, a strong Man, faithful, but unfortunate; somewhat dull of Understanding, very laborious, a great Eater and Drinker, and one equally contented in all Conditions. He whose Shoulder bone seems to be smooth, is by the Rule of Nature modest in his Look, and temperate in all his Actions both at Bed and Board. He whose Shoulder-bone bends, and is crooked inwardly, is commonly a dull Person, and withal deceitful.

Long Arms hanging down, and touching the Knees though such Arms are rarely seen, denote a Man liberal, but withal vain-glorious, proud, and inconstant. He whose Arms are very short, in respect to the Stature of the Body, is thereby signified to be a Man of a high and gallant Spirit, of a graceful

graceful Temper, bold and warlike. He whose Arms are heavy, and full of Bones, Sinews, and Flesh, is a Man of reasonable Strength, a great Desirer of Novelties, and beauteous, and one that is very credulous, and apt to believe every Thing. He whose Arms are very hairy, whether they be lean or fat, is, for the most Part, a luxurious Person, weak in Body and Mind, very suspicious, and malicious withal. He whose Arms have no Hair on them at all is of a weak Judgment, very angry, vain, wanton, credulous, easily deceived himself, and yet a great Deceiver of others, no Fighter, and very apt to betray his dearest Friends.

C H A P. IV.

Of Palmistry, shewing the various Judgements drawn from the Hand

BEING engaged in this Third Part to shew what Judgements may be drawn according to *Physiognomy*, from the several Parts of the Body, and coming in Order to speak of Hands, it has put me under a Necessity of saying something about *Palmistry*, which is a Judgement made of the Conditions, Inclinations, and Fortunes of Men and Women, from the various Lines and Characters Nature has imprinted in their Hand, which are almost as various as the Hands that have them. And to render what I shall say the more plain, I will in the first Place present the Scheme or Figure of a Hand, and explain the various Lines thereof.



By this Figure the Reader will see that one of the Lines, and which indeed is reckoned the *principal*, is called the *Line of Life*; this Line incloses the Thumb, separating it from the Hollow of the Hand. The next to it, which is called the *natural Line*, takes its Beginning from the Rising of the Forefinger, near the Line of Life, and reaches to the Table-Line, and generally makes a Triangle thus Δ ; The Table Line, commonly called the *Line of Fortune*, begins under the little Finger, and ends near the middle Finger. The *Girdle of Venus*, which is another Line called, begins near the first Joint of the little Finger, and ends between the forefinger and the middle Finger. The Line of Death is that which plainly appears in a counter Line to that of Life, and is by some called the *Sister-Line*, ending usually as the other ends: For when the Line of Life is ended, Death comes, and it can go no farther. There are also Lines in the fleshy Parts, as in the Ball of the Thumb, which is called the *Mount of Venus*; under each of the Fingers are also *Mounts*, which are each one governed by several Planets; and the Hollow of the Hand is called the *Plain of Mars*; thus,

*The Thumb we & Dame Venus' Rule commit,
Jove the Forefinger sways as he thinks fit:
Old Saturn does the middle Finger guide;
O'er the Ring Finger Sol does still preside:
The out sid Brawn pale Cynthia does direct,
And intoth' Hollow Mars does most inspect:
The little Finger does to Merc'ry fall,
Whose is the nimblest Plannet of them all.*

I proceed to give Judgement from these several Lines; In the first Place, take Notice that in *Palmistry* the left Hand is chiefly to be regarded; because therein the Lines are most visible, and have the strictest Communication with the Heart and Brain. In the next place observe the Line of Life, and if it be fair, extending to its full Length, and not broken with an intermixture of cross Lines, it shews long Life and Health; and it is the same if a double
Line

Line of Life appears, as there sometimes does. When the Stars appear in this Line, it is a signification of great Losses and Calamities: If on it there be the Figure of two O's or a Y, it threatens the Person with blindness; if it wraps itself about the Table-Line, then does it promise Wealth and Honour to be attained by Prudence and Industry. If the Line be cut or jagg'd at the upper End, it denotes much Sickness; if this Line be cut by any Lines coming from the Mount of Venus, it declares the Person to be unfortunate in Love and Business also, and threatens him with sudden Death. A Cross between the Line of Life and the Table-Line, shews the Person to be very liberal and charitable, and of a noble Spirit. *Let us now see the Signification of the Table-Line.*

The Table-Line, when broad and of a lively Colour, shews a healthful Constitution, and a quiet contented Mind, and of a courageous Spirit: But if it have Crosses towards the little Finger, it threatens the Party with much Affliction by Sickness. If the Line be double, or divided into three Parts at any of the Extremities, it shews the Person to be of a generous Temper, and of a good Fortune to support it; but if this Line be forked at the End, it threatens the Person shall suffer by Jealousies and Doubts, and Loss of Riches gotten by Deceit. If 3 Points such as these $\therefore$ are found in it, they denote the Person prudent and liberal, a Lover of Learning, and of good Temper. If it spreads towards the fore and middle Finger, and ends blunt, it denotes Preferment. *Let us now see what Signifies by*

The middle Line. This Line has in it oftentimes (for there is scarce a Hand in which it varies not) divers very significant Characters. Many small Lines, between this and the Table-Line, threaten the Party with Sickness, but also give him hopes of Recovery. A half Cross branching into this Line, declare the Person shall have Honour, Riches, and good Success in all his Undertakings. A half Moon denotes cold and watry Distempers; but a Sun or Star upon the Line promises Prosperity and Riches: This Line double in a Woman, shews she will have several Husbands, but without any Children by them.

The

The *Line of Venus*, if it happens to be cut or divided near the Fore finger, threatens Ruin to the Party, and that it shall befall him by Means of lascivious Women, and bad Company. Two Crosses upon this Line, one being on the Fore finger, and the other bending towards the little Finger, shews the Party to be weak, and inclin'd to Modesty and Virtue; indeed it generally denotes Modesty in Women, and therefore those who desire such Wives, usually chuse them by this Standard.

The *Liver Line*, if it be strait, and crossed by other Lines, shews the Person to be of a sound Judgment, and a piercing Understanding: but if it be winding, crooked, and bending outward, it shews Deceit and Flattery, and that the Party is not to be trusted. If it makes a Triangle, or Quadrangle, it shews the Person to be of a noble Descent, and ambitious of Honour and Promotion. If it happens that this Line and the middle Line begin near each other, it denotes the Person to be weak in his Judgment, if a Man; but if a Woman, Danger by hard Labour.

The *Plan of Mars* being in the Hollow of the Hand, most of the Lines pass through it, which renders it very significant. This plan being hollow, and the Lines being crooked and distorted, threatens the Party to fall by his Enemies. When the Lines beginning at the Wrist, are long within the Plan, reaching to the Brawn of the Hand, that shews the Person to be one given to Quarrelling, often in Broils, and of a hot and fiery Spirit, by which he shall suffer much Damage. If deep large Crosses be in the middle of the Plan, it shews the Party shall obtain Honour by martial Exploits; but if it be a Woman, that she shall have several Husbands, and easy Labour with her Children.

The *Line of Death* is fatal, when any Crosses or broken Lines appear in it; for they threaten the Person with Sickness and a short Life. A clouded Moon appearing therein, threatens a Child-bed Woman with Death. A bloody Spot in the Line denotes a violent Death. A Star, like a Comet, threatens Ruin by War, and Death by Pestilence.

divided. But if a bright Sun appears therein, it promises long Life and Prosperity.

As for the *Lines in the Wrist* being fair, they denote good Fortune, but if crossed and broken, the contrary.

Thus much with Respect to the several Lines in the Hand. Now as to the Judgment to be made from the Hand itself, if the Hand be soft and long, and lean withal, it denotes the Person of a good Understanding, a Lover of Peace and Honesty, discreet, serviceable, a good Neighbour, a Lover of Learning. He whose Hands are very thick, and very short, is thereby signified to a faithful, strong, laborious, and one that cannot long retain his Anger. He whose Hands are full of Hairs, and those Hairs thick and great ones, if his Fingers withal be crooked, is thereby denoted to be luxurious, vain, false, of a dull understanding, and more foolish than wise. He whose Hands and Fingers do bend upwards, is commonly a Man liberal, serviceable, a Keeper of Secresy, and apt in his Power (for he is seldom fortunate) to do any Man a Courtesy. He whose Hand is stiff, and will not bend at the upper joints near to his Finger, is always a wretched miserable Person, covetous, obstinate, incredulous, and one that will believe nothing that contradicts his own private Interest.

And thus much shall suffice to be said of Judgments in Physiognomy taken from the Hands.

*Thus let that Nature richly understands,
May from each Line imprinted in his Hands
His future Fate and Fortune come to know,
And in what Path it is his Feet shall go;
His secret Inclinations he may see,
And to what Vice he shall addicted be:
To that End that when he looks into his Hand,
He may upon his Guard the better stand,
And turn his wand'ring Steps another Way.
Where'er he finds he does from Virtue stray.*

CHAP. V.

Judgments according to Physiognomy, drawn from the several Parts of the Body, from the Hands to the Feet.

A Large and full Breast shews a Man valiant and courageous, but withal proud, and hard to deal with, quickly Angry, and very apprehensive of an Injury. He whose Breast is narrow, and which riseth a little in the middle of it, it is by the best Rules of *Physiognomy* of a clear Spirit, of great Understanding, good in Counsel, very faithful, clean both in Mind and Body; yet as an Allay to all this, he is soon angry and inclined long to keep it. He whose Breast is something hairy, is very luxurious, and serviceable to another. He who hath no Hairs upon his Breast, is a Man weak by Nature of a slender Capacity, and very timorous, but of a laudable Life and Conversation, inclined to Peace, and much retired to himself.

The Back of the *Chine Bone*, if the Flesh be any Thing hairy and lean, and higher than any other Part that is behind signifies a Man shameless, beastly, and withal malicious. He whose Back is large, big and fat, is thereby denoted to be a strong and stout Man, but of a heavy Disposition, vain, slow, and full of Deceit.

A Man who has a great Paunch or Belly strutting out, is one that by the Rules of *Physiognomy*, is apt to have a good Opinion of himself, a great Eater, and a great Drinker, slow in understanding, and slower in Prosecuting what he undertakes; yet very magnanimous, and indifferent honest. He whose Belly is but little, is for the most Part a laborious Man, constant in his Undertakings, sagacious, of a good Understanding, and sound Judgment. He whose Belly is very hairy, that is to say, from the Navel downwards, is denoted thereby to be very talkative, bold, apprehensive, witty, a lover of Learning and Eloquence, and speaks well of himself,

himself noble in his Resolutions, but not very fortunate.

He or she, whose Belly is soft all over the Body, is weak, lustful, and fearful upon little or no Occasion, of a good Understanding, and an excellent Invention, but little Eaters, faithful, but of a various Fortune, and meets with more Adversity than Prosperity. He whose Flesh is rough and hard, is a Man of strong Constitution, and very bold, but vain, proud, and of a cruel Temper. A Person whose Skin is smooth, fat, and white, is a Person, curious, vain-glorious, timorous, shame-faced, malicious, false, and too wise to believe all he hears.

Thick Ribs, and fleshy, signify one of a strong Constitution but dull, slow, heavy, and foolish. One whose Ribs are thin and hollow, and destitute of much Flesh, is for the most Part of a weak Constitution, not made to endure hardship, apprehensive, honest and conscientious.

A Thigh full of Hair, and the Hair inclin'd to curl, signifies one lusty, licentious, fit for Copulation: Thighs with but little Hair, and those soft and slender, shews the Person to be reasonably chaste, and one that has no great Desire to venereal Pleasures, and who will have but few Children

Hips that are fleshy, denotes the Person to be bold, strong, and prodigal. And this appears not only in human Kind, but in several Fowls that are fleshy in those Parts, as the Cock, the Hawk, and others. But on the contrary, Hips thin and lean, signify the Party to be weak, timorous, and unfit for hard Labour.

Knees that are full and fat, do signify a Man to be liberal but very fearful, vain, and not able to endure any great Labour: But he whose Feet are lean, and the Bones thereof do easily appear, is strong, bold, industrious, not apt to be tired, a good Footman, and one that delights to travel

The Legs of both Men and Women have a fleshy Substance behind, which are called Calves, which Nature hath given them (as in our Book of living Creatures we have observed) in lieu of those long Tails, which most

other Creatures have pendent behind. Now a great Calf, and he whose Legs are of a great Bone, and hairy withal, denote the Person to be strong, bold, secure, dull in Understanding, and slow in Business, inclined to Procreation, and for the most Part fortunate in his Undertakings. Little Legs, and but little Hair on them, shews the Person to be weak, fearful, of a quick Understanding, and neither luxurious at Bed nor Board. He whose Legs do much abound with Hairs, shews he has great Store in another Place, and that he is lustful and luxurious, strong, but ^{unable} in his Resolutions, and abounding with ill Humours. *Δ*

The *Joints* of the Feet, if they be broad and thick, and stand out withal, signify the Person to be shame-faced, fearful, weak, not apt to endure Hardship, or much Labour, but withal very faithful, apprehensive of any Thing, and kind to his Friend. He or she, the Nails of whose Feet are crooked like *Falcons*, is a Person of a malicious, greedy, and ravenous Disposition; but those whose Nails of their Feet are of a competent Length and Thickness, and a little reddish withal, are by Nature bold, strong, and high spirited.

The *Feet* of either Man or Woman, if broad and thick with Flesh, and long in Figure, especially if the Skin feels hard, they are by Nature of a strong Constitution and a gross Nutriment, but of a weak Intellect, which renders their Understandings vain. But Feet that are thin and lean, and of a soft Skin, shews the Person to be but weak of Body, but of a strong Understanding, and of an excellent Wit.

The *Nail* of a Foot belongs to a Man or Woman, but Talons or Claws are proper only to Birds and Beasts; and even Nails in Men or Women are not without their Signification in *Physiognomy*: For Nails that are long, thin, and of a good Colour, do shew either Man or Woman, to be of a good Condition, and of a good and sound Disposition of Body: Besides, where the Nails are thus long and thin, it shews that the Mother of that Person fed on Things of a good Nourishment, and on

no Meats that were over salted, or unseasoned. Those whose Nails are white, with some Mixture of Redness, are healthful Persons; and those whose Nails are gross and of another Colour, are for the most part sickly and weak.

The *Heels*, when little and lean, shew a Person apt to entertain Fear upon any light Occasion, and also denote Weakness and Simplicity. When the Heels are full, that is to say, great and thick, it is a Sign the Person is bold, strong, and courageous, and apt to endure Labour.

The Soles of the Feet do administer Pain and evident Signs whereby the Disposition and Constitution of Men and Women may be known, as do the Palms of their Hands; being as full of Lines, by which Lines all the Fortunes or the Misfortunes of Man or Woman may be known, and their Manners and Inclinations made plainly to appear. But this in general we may take Notice of, that many long Lines and Strokes do presage many Afflictions, and a very troublesome Life, attended with much Grief and Toil, Care, Poverty, and Misery; but short Lines, if they are thick, and full of cross Lines, are yet worse in every Degree. Those, the Skin of whose Soles are very thick and gross, are for the most part able, strong and venturous. Whereas, on the contrary, those the Skin of whose Soles of their Feet is thin, are generally weak and timorous.

I shall now, before I conclude (having given an Account of what Judgment may be made by observing the several Parts of the Body, from the Crown of the Head to the Sole of the Feet) give an Account of what Judgments may be drawn by the Rules of *Physiognomy* from Things extraneous to the Body, among which I reckon those Excrescencies which are found upon many; and which indeed to them are Parts of the Body, but are so far from being necessary Parts, that they are the Deformity and Burden of it, and speak of the Habit of the Body as they distinguish Persons.

1 Of crooked and deform'd Persons.

A Crooked Breast or Shoulder, or the Exuberance of Flesh in the Body either of Man or Woman, signifies the Person to be extremely parsimonious and ingenious, and of great Understanding, but very covetous, and scraping after the Things of the World; attended also with a very bad Memory, being also very deceitful and malicious: They are seldom in a Medium, but either very virtuous, or extremely vicious. But if the Person deformed hath an Excrescence on his Breast instead of the Back, he is for the most part of a double Heart, and very mischievous.

2. Of the divers Manners of going, and particular Posture both of Men and Women.

HE or she that goes slowly, making great Steps as they go, are generally Persons of bad Memory, and dull of Apprehension, given to Loytering, and not apt to believe what is told them. He who goes apace, and makes short Steps, is mostly successful in all his Undertakings, swift in his Imagination, and nimble in the Disposition of his Affairs. He who makes wide and uneven Steps, and goes side long withal, is one of agreeably sordid Nature, subtil, malicious, and wise to do Evil.

3. Of the common Gate and Motion both in Man or Woman.

EVERY Man hath a certain kind of Gate and Motion to himself, and so in a manner hath every Woman: For a man to be shaking his Head, or using any light Motion with his Hands or Feet when he should be retired: This Man whether he stands, or sits, or speaks, is always accompanied with an extravagant Motion unnecessary, superfluous, unhandsome. Now this Man by the Rules and Nature of *Physiognomy*, is a Man vain, unwise, unchaste, a Detrafter, unstable and unfaithful. He or she whose Motion is not much when discoursing with any one, is for the most part wise and well bred, and fit for any Employment, ingenious and apprehensive, frugal, faithful, and industrious in Business. He whose Posture is forward and back, or as it were whisking up and down, mimical, is thereby denoted to be a vain silly Person,

son, of a heavy and dull Wit, and very malicious. He whole Motion is lame and limping, or any otherwile imperfect; or that counterfeits an Imperfection, is denoted to be envious, malicious, false and detracting.

4. *Judgement drawn from the Stature of a Man.*

Phyfiognomy draws several Judgments also from the Stature of a Man, which take as followeth: If a Man be upright and strait, inclined rather to Leanness than Fat, it shews him to be bold, cruel, proud, clamorous, hard to please, and harder to be reconciled when displeased; very frugal, deceitful, and in many Things malicious. To be of a tall Stature, and corpulent with it, denotes him to be not handsome, but valiant also, but of no extraordinary Understanding, and which is worst of all, ungrateful and trapanning. He who is extremely tall, and very lean and thin, is a projecting Man that designs no good to himself, and suspects every one to be as bad as himself, importunate to obtain what he desires, and extremely wedded to his own Humours. He who is thick and short, is vain, envious, suspicious, and very shallow of Apprehension, easy of Belief, but very long before he will forget an Injury. He who is lean and short, but upright withal, is by the Rules of Physiognomy, wise and ingenious, bold and confident, and of a good Understanding but of a deceitful Heart. He who stoops as he goes, not so much by Age as Custom, is very laborious, a Retainer of Secrets, but very incredulous, and not easy to believe every vain Report he hears. He that goes with the Belly stretching forth, is sociable, merry, and easy to be persuaded.

5. *General Observations worthy of Note.*

When you find a red Man to be faithful, a tall Man to be wise, a fat Man to be swift on Foot, a lean Man to be a Fool, a handsome man not to be proud, a poor Man not to be envious, a whitely Man to be wise, one that talks thro' the Nose to speak without snuffing, a Knave to be no Lyar, an upright Man not to be bold and hearty to his own Loss, one that drawls when he speaks not to be crafty and circumventing; a Man of a hot

Constitution, and full of Hair on his Breast and Body, not to be lustful; one that winks on another with his Eyes, not to be false and deceitful; one that knows how to shuffle his Cards, to be ignorant how to deal them; a rich Man to be prodigal, a Sailor and a Hangman to be pitiful, a poor Man to build Churches, a Higgler not to be a Liar and praiser of his Ware; a Buyer not to find Fault with and undervalue that he would willingly buy; a Quack Doctor to have a good Conscience both to God and Man; a Bailiff or Catchpole not to be a merciless Villain: an Hostess not to over reckon you, and an Usurer to be charitable: then say you have found a Prodigy, or Men acting contrary to the common Course of their Nature.

CHAP. VI.

Of the Powers of the Celestial Bodies over Men and Women.

HAVING spoken thus largely of *Physiognomy*, and the Judgments given thereby concerning the Dispositions and Inclinations of Men and Women drawn by the said Art, from every Part (yea even from the Excrescencies) of the Bodies of Men and Women, it will be convenient here to shew how all these Things come to pass. And how it is that the secret Inclinations and future Fates of Men and Women may be known from the Consideration of the several Parts of their Bodies. They arise from the Power and Dominion of superior Powers over Bodies inferior: By superior Powers I understand the 12 Signs of the *Zodiack*, whose Signs, Characters, and Significations, are these that follow.

1. *Aries*, ♈, a Ram, which governs the Head and Face.

2. *Taurus*, ♉, a Bull, which governs the Neck.

3. *Gemini*, ♊, the Twins, which governs the Hands and Arms.

4. *Cancer*, ♋, a Crab, which governs the Breast and Stomach.

5. *Leo*,

5. *Leo*, ♌, a Lion, which governs the Belly and Heart.

6. *Virgo*, ♍, a Virgin, who governs the Belly and Bowels.

7. *Libra*, ♎, a Pair of Ballances which governs the Reins and Loins.

8. *Scorpio*, ♏, a Scorpion, he governs the Secret Parts.

9. *Sagittary*, ♐, a Centaur, with Bows and Arrows, who governs the Thighs.

10. *Capricorn*, ♑, a Goat, he governs the Knees.

11. *Aquarius*, ♒, a young Man pouring out a Cup of Water, he governs the Legs.

12. *Pisces*, ♓, a Fish, he governs the Feet,



All which are exactly presented to the Eyes by this Figure.

It is here farther more necessary to let the Reader know, that the Ancients have divided the Celestial Sphere into twelve Parts, according to the Number of these Signs, which are termed Houses; and have plac'd the twelve Signs in the twelve Houses, as in the first House *Aries*, in the second *Taurus*, in the third *Gemini*, &c. And besides their assigning the twelve Signs to the twelve Houses, they allot to each House its proper Business.

To the first House they give the Signification of Life.

The second House has the Signification of Wealth, Substance, or Riches.

The third is the Mansion of Brethren.

The fourth the House of Parentage.

The fifth is the House of Children.

The sixth the House of Sicknes or Diseases.

The seventh is the House of Wedlock, and also of Enemies, because oftentimes a Wife or Husband proves the worst Enemy!

The eighth is the House of Death.

The ninth the House of Religion.

The tenth is the Signification of Honour.

The eleventh of Friendship.

The twelfth is the House of Affliction and Woe.

All which are apprehended in the following three Verses:

First House shews Life, the second Wealth do give;
The third how Brethren, the fourth how Parents live;
Issue the fifth, the sixth Disease does bring;
The seventh Wedlock, and the eighth Death Sting;
The ninth Religion, the tenth Honour shews;
Friendship th' eleventh, and the twelfth our Woes.

Now, Astrologically speaking, a House is a certain Space in the Heaven or Firmament, divided by certain Degrees,

Degrees, through which the Planets have their Motion, and in which they have their Residence, and are situate.

And these Houses are divided by thirty Degrees, for every Sign has so many Degrees. And these Signs of Houses are call'd the Houses of such and such Planets as make their Residence therein, and are said to delight in them, and as they are posited in such and such Houses are said to be either dignified, or deliberated. For tho' the Planets in their several Revolutions go thro' all the Houses, yet there are some Houses which they are more properly said to delight in: As for Instance, *Aries* and *Scorpio* are the Houses of *Mars*; *Taurus* and *Libra* of *Venus*; *Gemini* and *Virgo*, of *Mercury*; *Sagittarius* and *Pisces* are the Houses of *Jupiter*; *Capricorn* and *Aquarius* are the Houses of *Saturn*; *Leo* is the House of the Sun; and *Cancer* is the House of the Moon.

Now to sum up all, and shew how this concerns Physiognomy: It is thus: As the Body of a Man, as we have shewed, is not only governed by the Signs and Planets, but every Part is appropriated to one or other of them, so according to the particular influence of each Sign and Planet so governing, is the Disposition, Inclination, and Nature of the Person governed. For such and such Tokens and Marks do shew a Person to be born under such a Planet, so according to the Nature, Power and Influences of the Planet is the Judgment to be made of that Person. By which the Reader may see that the Judgments drawn from Physiognomy are grounded upon a certain Verity.

The End of Aristotle's Master Piece.

T H E F A M I L Y P H Y S I C I A N :

Being Choice and Approved Remedies for
all the several Distempers incident to
Human Bodies.

*A Cephalic Powder for Fits and convulsive Disorders of
the Head.*

TAKE Man's Skull prepared, Powder of Roots of
Male Peony, of each 1 Ounce and half; Contra-
yerva, Bastard Dittany, Angelica, Zeodary, of each 2
Drams, mix and make a Powder; add thereto 2 Ounces
of candied Orange and Lemon-peel, beat altogether to
a Powder, whereof you may take half a Dram or a Dram.

A Powder for the Epilepsy or Falling Sickness.

Take of Opoponax, crude Antimony, Dragon's
Blood, Castor, Peony-seeds, of each an equal Quantity,
make suble Powder; the Dose from half a Dram in
Black Cherry Water. Before you take it, the Stomach
must be cleansed with some proper Vomit, as that of
Mynfinck's emetick Tartar, from 4 Grains to six. If
for Children, Salt of Vitriol, from a Scruple to half a
Dram.

A Vomit for swimming in the Head

Take Cream of Tartar half a Scruple, Castor two
Grains; mix altogether for a Vomit, to be taken at
4 o'Clock in the Afternoon. At Night going to Bed, it
will be very proper to take a Dose of the Apoplectic
Powder.

For

For an Head-ach of long standing.

Take the Juice or Powder of distill'd Water of Hog-llice, and continue the Use of it.

For spitting of Blood

Take Conserve of Comfrey, and of Hips, of each an Ounce and half; Conserve of red Roses 3 Ounces, Dragon's Blood a Dram, Species of Hyacinth 2 Scruples, red Coral a Dram: Mix with the Syrup of red Poppies, and make a soft Electuary: Take the Quantity of a Walnut, Night and Morning.

A Powder against Vomiting.

Take Crabs Eyes, red Coral, Ivory, of each 2 Drams; burnt Hartshorn 1 Dram, Cinnamon and red Saunders, of each half a Dram: Make all for a subtle Powder, and take half a Dram.

For a Looseness.

Take of Venice Treacle and Diacordium, of each half a Dram, in warm Ale, Water-Gruel, or what you best like, last at Night going to Bed.

For the Bloody Flux.

First, take a Dram of Powder of Rhubarb in a sufficient Quantity of Conserve of red Roses, early in the Morning: Then at Night take of torrifed or roasted Rhubarb, half a Dram; Diacordium a Dram and half, liquid Laudanum cydoniated, a Scruple: Mix, and make a Bolus.

For an Inflammation of the Lungs.

Take curious Water 10 Ounces, Water of Red Poppies 3 Ounces, Syrup of Poppies 1 Ounce, Pearl prepared a Dram: Make a Julep, and take six Spoonfuls every four Hours.

Pills very profitable in an Asthma.

Take Gum Ammoniac and Bdelium dissolved in Vinegar of Squills, of each an Ounce; Powder of the Leaves

For

Leaves of Hedge Mustard and Savory, of each half a Dram, Flowers of Sulphur three Drams, and with sufficient Quantity of Syrup of Sulphur, making a Mass of small Pills; three whereof take every Evening.

An Electuary for the Dropsy.

Take choice Rhubarb one Dram, Gum Lac prepar'd two Drams: Zylaloecs, Cinnamon, long Birthwort, of each half a Dram: Raisins of the Sun stoned, Fifticks, of each half an Ounce; the best English Saffron, half a Scruple; with Syrup of Cichoro and Rhubarb make an Electuary. Take the Quantity of a Nutmeg, or a small Walnut, every Morning fasting.

For Weakness in Women.

After a gentle Purge or two, take the following Decoction, viz. A quarter of a Pound of Lignum Vitæ; Sassafras 2 Oz. Raisins of the Sun 8 Ounces, Liquorish sliced 2 Ounces; boil all in six Quarts of Water to a Gallon; strain and keep it for Use. Take half a Pint first in the Morning, fasting two Hours after; another at Four o'Clock in the Afternoon; the third last at Night going to Bed.

A Clyster proper in a Pleurisy.

Take clean French Barley a Handful, Leaves of Mal-lows, Mercury, Violets, of each a Handful and a half; twelve Damask Prunes; boil all in a sufficient Quantity of Water to a Pint and a half, when strained add an Ounce and a half of fresh Cassia and red Sugar, with the Yolk of an Egg. This may be injected every other Day.

An Ointment for the same.

Take Oil of Violets, sweet Almonds, of each an Ounce, with Whey and a little Saffron, make an Ointment; warm it and bathe it upon the Part affected.

An Ointment for the Itch.

Take Sulphur Vive in a Powder half an Ounce, Oil of Tartar per Deliquium, a sufficient Quantity, Ointment of Roses, 4 oz make a Liniment, to which add a Scruple of Oil of Rhodium to aromatize it, and rub the Parts affected with it.

For a Running Scab.

Take two Pounds of Tar, incorporate it into a thick Mass with good sifted Ashes: boil the Mass in Fountain Water, adding Leaves of Ground Ivy, white Horehound, Fumitory, Roots of sharp-pointed Dock, and of Elecampane, of each 4 Handfuls; make a Bath to be used with Care of taking Cold.

For Worms in Children.

Take Worm-seed half a Dram: Flower of Sulphur 2 Dram, Sal Prunella, half a Dram: Mix and make a Powder Give as much as will lie upon a Silver 3 Pence Night and Morning in Treacle or Honey. Or for People grown up, you may add a sufficient Quantity of Aloe Rosatum, and so make them up unto Pills, 3 or 4 thereof may be taken every Morning.

For the Gripes in Children.

Give a Drop or two of the Oil of Anniseed in a Spoonful of Panada, Milk, or what else you shall think fit.

For Fevers in Children.

Take Crabs Eyes a Dram; Cream of Tartar half a Dram; white Sugar Candy finely powder'd the Weight of both: Mix all very well together, and give as much as will lie upon a Silver 3 Pence, in a Spoonful of Barley Water, or Sack Whey.

An Electuary for the Scurvy.

Take Conserve of Fumitory, Roman Wormwood, Scurvy Grass, of each two Ounces; Powder of the Roots of Angelica, Winter's Cinnamon, Aron Root, of each two Draps; Powder of Crabs Eyes, a Dram; Species

Diatriosantalon, a Dram and half; Salt of Wormwood two Drams, with a sufficient Quantity of Syrup of the Juice of Citron Peel, make an electuary. Take the Quantity of a Nutmeg, Night and Morning. Drink after it a good Draught of clarified Whey.

For Heat of Urine.

Take Roots of Mallows a Pound, Leaves of Mallows and Marshmallows, of each two Handfuls; boil them in six Quarts of Barley Water to a Gallon, strain and sweeten it with Syrup of Marshmallows, and drink it as a common Drink.

A Broth for melancholy Persons

Take Chicken Broth, wherein are boiled the Roots of Butchers Broom, Chervil, Polypody, the Leaves of Scopolendrium, Hart's Tongue and Ceterache. Take a Draught every Morning, at 5 o'Clock in the Afternoon, and last at Night, dissolving in each Draught half a Dram of Cream of Tartar, and 10 Grains of Salt of Wormwood.

A purging Broth for an Asthma.

Take Roots of Florentine, Orrice, Elicampane, of each a Dram and a half; Leaves of Colt's Foot, Hyssop, of each a Handful; Raisins of the Sun cleaned, Liquorice sliced, of each 2 Drams; Figs in Number four; choice Sena, three Drams; Polypody of the Oak, and Seeds of Bastard Saffron, of each half an Ounce; Anniseeds a Dram and half; boil them with the third or fourth Part of an old Cock; make Broth to be taken in the Morning, at 5 in the Afternoon, and last at Night, for 12 or 14 Days successively.

For spitting of Blood.

Take Conserve of Hips and Comfrey, of each 1 Ounce and a half; of red Rose three Ounces; Dragon's Blood a Dram; red Coral a Dram; Species of Hyacinth 2 Scruples with a sufficient Quantity of red Poppies make a soft Electuary; Take a Dram and half
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at Night, and early in the Morning, drinking after it the following Julep.

Take Frog spawn Water, Chain Water, of each 3 Drams; Syrup of red Roses and Syrup of Coral of each 1 Ounce; Dragon's Blood 2 Scruples, Mix and take as before directed.

A Decoction for an Inflammation in the Lungs.

Take Shavings of Harehorn and Ivory, of each 3 Drams; Grass Roots 3 Ounces, Raisins of the Sun stoned 1 Ounce and half, Liquorice 2 Drams; boil them in three Pints of Water to two; when strained, add Syrup of Violets 1 Ounce, Sal Prunellæ a Dram; take 3 or 4 Ounces thrice a Day.

A Diet Drink for the Vertigo, or Swimming of the Head,

Take small Ale, and boil in it the Leaves of Mistletoe, of the Apple-tree, Roots of Male Poeny, and Poeny Flowers; then put it into a Vessel of 4 Gallons, in which hang a Bag of half a Pound of Peacock's Dung, and 2 Drams of Cloves bruised; drink it as common Drink.

A distill'd Water for a confirm'd Phthisick.

Take Leaves of Ground Ivy 5 Handfuls, Nutmegs sliced in Number 6, Crumb of white Bread 2 Pounds, Snails half boiled and sliced 3 Pounds; Milk from off this 3 or 4 Times a Day; you may sweeten it with Sugar of Pearl or Roses.

A quieting Night Draught, when the Cough is violent.

Take of Water of green Wheat 6 Ounces, Syrup of Dialcordium 3 Ounces: mix: Take 2 or 3 Spoonfuls going to Bed, every Night, or every other Night.

For the Dropsy Anasarca.

After due Purgation take the following Diet Drink, viz. Take Roots of Florentine, Orris, Calamus, Aromatices, Elicampane, lesser Galangal, of each 1 Ounce

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and a half; Shavings of Lignum Vitæ, and Sassafras, of each 4 Oz. Bayberries and Juniper Berries of each 2 Oz. Seeds of Annis, Coriander, Carroway, sweet Fennel, Dill, of each an Oz. Cubebs and long Pepper, of each an Ounce and half; Nutmegs, Ginger, and Cloves, of each half an Ounce; Jamaica Pepper 2 Oz. dry Leaves of Agrimony, Calamint, Wood Sage, of each a Handful: Liquorish 3 Oz. After you have slic'd and bruiz'd them, boil them in 4 Gal. of Spring Water to the half, strain and bottle it for common Drinking.

A Physical Ale for the same.

Take Shavings of Sassafras 3 oz. Roots of the lesser Galangal 3 oz. Carrot Seed and Juniper Berries, of each an Ounce and half, white Ashes of Broom cleans'd 2 Pound: Put all into a Bag, and hang it in 4 Gallons of new Ale or Wort, let it stand 6 or 7 Days, then you may begin to drink it.

For the Dropsy Ascites.

Take the Leaves of Scabind Weed, and Hedge Hyfson of each a Handful, Roots of Dwarf Elder, and domestic Orris of each 1 oz and half; Roots Asarabacca and wild Cucumbers, of each 2 oz. Roots of lesser Galangal 6 dr. Jalop half an oz. Flatorium 3 dr. Cubebs, 2 dr. slice and bruise all, then add to them 3 Pounds of tartarised Spirit of Wine, put them in a Sand Heat 2 Days; then strain very clear, of which you may take the Quantity of two or three Spoonfuls in a proper Vehicle.

For a Tympany or Dropsy.

Take Roots of Chervil, and candid Eringo Roots, of each an Ounce; Root of Butcher's-broom 2 Ounces; Grass Roots, 3 oz Shavings of Ivory and Hartshorn, of each 2 dr. and half; Bardock Seed 3 dr. boil them in 3 Pounds of Spring Water to two. While the strain'd Liquor is hot, pour it upon the Leaves of Water-creffes and Goose Grass bruiz'd, of each a handful, adding a

Pint

Pint of Rhenish Wine : Make a close Infusion for two Hours ; then strain out the Liquor again, and add to it three Ounces of a magistral Water of earth Worms, and an Ounce and a half of the Syrup of the five opening Roots. Make an Apozem, and take four Ounces every Day.

For a Vomiting.

Take of Salt of Wormwood two Drams, Compound Powder of Aron Root, an Ounce and an half ; Sugar of Roses three Drams. Make a Powder, and take a Dram in the Morning, and at Five in the Afternoon, in a Draught of Beer boil in Mace, and a Crust of Bread.

For Vomiting or Looseness.

Take Venice Treacle an Ounce, Powder of Tormentile Roots, Contrayerva, Pearl and prepared Coral of each a Dram, Conserve of red Roses violoted 2 Oz. with a sufficient Quantity of the Syrup of dried Roses, make an Electuary Take the Quantity of a Walnut every 4th or 5th Hour, drink after it a Draught of Ale or Beer, with a Crust of Bread, Mace or Cinnamon boiled in it.

For the trembling of the Heart.

Take white amber a Scruple both Bezoars, of each half a Dram, Coral prepared, and Pearl of each two Drams, Ambergrease a Scruple ; make a Powder, Take half a Dram twice a Day in the following distilled Water.

Take Filings of Iron half a Pound, the Rhinds of twelve Oranges, fresh Strawberries eight Pounds, bruise them, and add to them a Gallon of white Wine. Let them digest in a Sand Heat close covered 24 Hours, afterwards distil it in a common Still. Take the Powders in 3 Ounces of this Water twice a Day, as above directed.

A distill'd Water for the Jaundice.

Take a Pound of the Roots of *English* Rhubarb sliced, the Rines of four Oranges sliced, Filings of Steel a Pound, fresh Strawberries 6 Pounds, 3 Quarts of white Wine; let them stand in Infusion for some Time, and distil all according to Art. Take of it 4 Ounces twice a Day, with 20 Drops of the Spirit of Saffron.

For the Piles external.

Supple the Part very well with pure Hog's Lard. This has cured several.

For the internal Piles.

Take a Chafing-dish of Charcoal, place it in a Close-stool, strew Powder of Brimstone upon it, and sit bare over the Fume or Smoke for some Time. *Probatum est.*

For the Rheumatism.

Take volatile Salt of Hartshorn, volatile Salt of Amber, of each 2 Drams, Crabs Eyes 1 Ounce, Cochineal a Scruple; mix and make a Powder, Take half a Dram of this 3 Times a Day, or indeed every four Hours, keeping your Bed and sweating upon it.

For a violent Tooth-ach.

If the Tooth be hollow, nothing cures but drawing: But if occasioned thro' a Defluxion of Humours upon the Part, first take a gentle Purge; and at Night when you go to Bed, take a Grain or two of *London* Laudanum, which will thicken the Humour, stop the Defluxion, and consequently remove the Pain.

For St. Anthony's Fire.

Bleeding premised, take Frog-spawn Water and Plantain Water, of each half a Pint, Sugar of Lead 2 Drams; mix and shake the Bottle till the Salt is dissolved. Dip a Linnen Cloth in this Water, and bathe the Part afflicted with it: It cools wonderfully.

For

For the Black Jaundice.

Take Flowers of Sal Armoniac a Dram, Salt of Amber a Scruple, Species Diacurcuma a Dram, Extract of Gentian a Dram, Saffron a Scruple, Gum Ammoniac dissolved in Vinegar of Squills, what suffices make a Mass of small Pills, take it 3 or 4 Mornings and Evenings.

For a Cold Palsy

Take Species of Diambæ 2 Ounces; Powder of Viper's Flesh, (that is the best which is prepared at *Montpellier*) an Ounce; Hearts and Livers of the same, half an Ounce mix, and make a Powder: Take a Dram twice a Day, in six Ounces of the Decoction of Eringo Roots, preserv'd Burdock Roots and Seeds, and Sage Leaves.

For an Ague.

Take the common bitter Drink without the Purgatives two Quarts, Salt of Wormwood two Ounces; the best English Saffron a Dram. After you have taken a Vomit, or convenient Purge, take half a Pint of this three Times a Day, viz. in the Morning fasting, three o'Clock in the Afternoon, and last at Night.

Pills for the same.

Take Extract of Gentian an Ounce, Powder of the Jesuits Bark half an Ounce, Salt of Tarter a Dram, with Syrup of Wormwood, a sufficient Quantity: mix and make small Pills; after a Vomit, as before, take four or five of these Pills every Morning fasting.

For the Cholick.

Take Anniseed, sweet Fennel Seed, Corlander, Carroway seeds, of each two Drams, Commin seed a Dram, ras'd Ginger a small Quantity: Bruise all in a Mortar, and put them into a Quart of Nantz Brandy: Let them infuse 3 Days, shaking the Bottle three or four Times a Day, then strain and keep it for Use: Take two or three Spoonfuls in the Fit.

An Electuary to preserve the Sight.

Take Conserve of Eye-bright an ounce and half, Conserve of Roses an ounce, Galengal, half a dram, Mace 2 Scruples, Cubebs 1 Scruple, Cloves 1 dram, Cinnamon 4 Scruples, Seeds of Rue and sweet Fennel, of each half a dram, Powder of Nutmegs 2 Scruples, preserv'd Nutmegs half an Ounce: Reduce all into a very fine Powder and with a sufficient Quantity of the Confection of Ginger make an Electuary; take the Quantity of a Nutmeg, or a small Walnut every Morning.

For a Pain in the Stomach proceeding from Wind.

Take Venice Treacle three drams, Dittany, Seeds of Ambos Daucus, of each six Grains, Calangal, Cloves of each a Scruple, Wood of Aloes, Coral of each a Scruple, Conserve of Roses an Ounce, Conserve of Mint half an Ounce with a sufficient Quantity of Syrup of Mint make an Electuary. If Need require, you may add 2 Grains of Opium. Dose, the Quantity of a Nutmeg in the Morning fasting.

For the Palpitation or beating of the Heart.

Take Powder of Crabs Eyes, burnt Hartshorn, and red Coral of each a Dram, English saffron, a Scruple, mix and make a Powder. Take a Scruple of it at Night and Morning in a Scruple of Barley Water, drinking a Draught after it.

Lozenges restorative in a Consumption

Take Pine Nuts prepared, 2 drams and half, Green Fustick 2 drams, Species Diambrae 2 Scruples, Cinnamon half a dram, Galangal a Scruple, Cloves half a dram, Nutmeg 2 Scruples, white Ginger half a dram, Xiloaloes half a Scruple, with 4 Ounces and a half of Sugar dissolved in Rose Water, and the speices make a Confection in Lozenges,

Against

Against involuntary Pissing.

Take Coriander Seed a Dram, red Coral, Xiloaloes, of each half a Scruple, Powder of dried Acorns 2 Drams, Nutmegs 5 Scruples, red Saunders 2 Scruples and a half, with 5 Ounces and a half of Sugar, make Trageæ, and let it be given going to Bed: The Country Women commonly give fried Mice in this Distemper, with good Success.

Against Aches and Pains in the Joints.

Take Powder of Chamedroid, Chamopetys, and Gentian, of each three Drams, dried Leaves of Rue 4 Ounces: Make all into a fine Powder. After due Purging, giving a Dram of this Night and Morning in a Spoonful of White Wine.

A Diuretick Decoction for the Stone.

Take Maiden Hair 1 Handful and a half, Roots of Parsly 2 Ounces, Nephritick Wood half an Ounce, Seeds of Saxifrage, 1 Dram and a half, Prunes ston'd 10, white Cherries 17, grass Roots 3 Drams. Let all be bruis'd and boil'd on a gentle Fire, in 3 Pints and a half of Running Water, till the third Part is consumed, then make a strong Expression, in which dissolve an Ounce and half of the Syrup of Violets, and of fine Rhubarb 2 Ounces. Then clarify as with the White of an Egg. Dose 4 Ounces.

A Pectoral Julep.

Take Cinnamon 4 Scr. Thyme & Pugil, or as much as you can take up with your Fore-finger and your Thumb Liquorice a Dr. and a half, Roots of Iris 2 Dr. Enucleo Campana 1 Dr. Raisins of the Sun ston'd half an Ounce. Let all be boil'd in a double Vessel, with 8 Ounces of Fennel Water, 3 Ounces of Hysop Water, half a Pint of Scabious Water, then let it be strain'd, and in the straining dissolve 7 Oz. of fine Sugar: Then add of Cinnamon 2 Scruples, Cloves 1 Scruple, Iris half a Dram, tying them closely in a Bag, boil the Julep to a Thickness, and clarify

clarify it with the white of an Egg; two or three Ounces as Occasion may require.

Powder against Poison and Pestilence.

Take Zedoary, Euphorbium, Corallina, Tormenti Gentian, common Dittany, scald Earth, Armenian Bole, red and white Coral, Spikenard, Mastich, Clove-Gilly-flowers, lesser Centuary, red Saunder, Bone of a Stag's Heart, Camphire, of each equal Parts. Make all into an impalpable Powder give one Dram with Sorrel Water, or with Wine and Sorrel boiled together.

For Hypochondriacal Convulsions in a hot Temperament.

Take conserve of Wood Sorrel, Leaves of Tamarisk Flowers, Conserve of Hips, of each three Ounces; Confection of Alkermes, Species Diarrhodon Abbatis, of each a Dram; with a sufficient Quantity of Syrup of the Juice of Citrons, make an Opiate. The Dose is the Bigness of a Nutmeg, twice or thrice a Day.

For a Convulsion Cough in Children.

After a gentle Vomit and Purge, apply a Blister to the Nape of the neck; but if the Distemper be too obstinate, then cut an Issue in the Neck or Arm, or in the Arm-pits: Keep them close to a Diet-drink of China, Sarsa, Hartshorn, Shavings of Ivory, Saunders, and some diuretick Ingredients. But if a Specific, you may give Cupanos every Day in Powder in boil'd Milk. You may add the Decoction of Hyssop, with a little Castor and Saffron.

Purging Pills for the Scurvy.

Take Rosin of Julep 20 Grains, aromatic Pills with Gum, 2 Grains, vitriolated Tartar 16 Grains; Oil of Juniper 10 Grains; with a sufficient Quantity of Gum Ammoniac dissolved in Vinegar of Squils. Take four at a Time early in the Morning, fasting 2 Hours after. You may take them once a Week.

A Gargle

A Gargle for swell'd and Spungy Gums.

Take of Vitriol camphorated 1 Ounce, Spring Water a Quart; mix them very well in a Glass, often shaking it, and when the Liquor becomes clear use it.

For stinking Gums without Rottenness.

Take Powder of the best Myrrh 1 Ounce, Claret Wine a Pint: After two or three Days Infusion, wash your Gums and Mouth with it.

For the Rheumatism proceeding from the Scurvy.

Take Stone-Horse Dung a Pound, white Wine three or four Quarts; distil according to Art: Take five or six Ounces twice or thrice a Day. Some take the Infusion only, but this exceeds it.

A Julep for the Phezeny.

Take Black Cherry Water, Water of Apples, and Cowslips, of each 4 Ounces; whole Citrons 2 Ounces; Pearl finely pulverized a Dram, Syrup of the Juice of Citrans an Ounce: Mix, make a Julep. Dose 3 Ounces; three or four Times a Day.

An outward Medicine for the same.

Take the Juice of House Leek, and mix it with Woman's Milk, and apply it to the Fore-part of the Head shaved.

For Spots and Pimples in the Skin.

Take Black Soap 2 Ounces, Sulphur Vive in Powder 1 Ounce; tie them in a Rag, and hang them in a Pint of Vinegar for the Space of 9 Days; then rub and wash the Part gently twice a Day, that is, Night and Morning.

A Plaister for the Head of a stupid Person.

Take the Gum Caranna, Tacamahaaca, Balsam of Tolu, of each 3 Drams; Powder of Myrrh, and Amber; of each a Dram; Nutmeg, Mace, Cloves, of each a Dram; Plaister

Plaister of Flos Unguentorum 2 Oz. melt them all together, and make a Plaister to be spread on Leather: Apply it to the Head shav'd.

A Liniment for the same.

Take Balsam Capivi 3 Dr. Balsam of Peru 1 Dr. Oil of Amber half a Dr. Oil of Nutmeg, by Expression 2 Dr. Palm Oil half an Ounce; mix, make a Liniment for the Head.

A Decoction for an Emphyema, or Suppuration in the Breast.

Take Leaves of Fanicle, Paul's Betory, Colt's Foot, Agrimony, Mouse Ears, Hart's Tongue, of each a Handful, Root of Chervil and Madder, of each 1 Oz. French Barley half an Oz. Raisins of the Sun 1 Oz. and half, red Citrons half an Oz. boil all in 2 Quarts of spring Water, to the Consumption of half. Strain and sweeten it with Clarified Honey.

For an inward Bleeding.

Take Leaves of Plantane, and stinging Nettles, of each 3 Handfuls, bruise them very well, and pour on them 6 Oz. of Plantane Water: Afterwards make a strong Expression, and drink the whole off.

For a Bleeding at the Nose.

Take a dried Toad, sew it up in a Silk Bag; and hang it at the Pit of the Stomach for a considerable Time. This has perform'd the Cure, when other Medicines have proved ineffectual.

For the same.

Take Calceanthum Rubefactum, or the Caput Mortuum of Vitrio half an Ounce; boil it in a Quart of Quick Lime Water to a Pint; when cold and settled, strain it. Dip a Tent in it, and thrust it up the Nostrils; or you may snuff some of it up the Nose.



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